

Centre for Distance & Online Education

**UNIVERSITY OF JAMMU
JAMMU**



**SELF LEARNING MATERIAL
B.Ed.
SEMESTER-I**

**PAPER : Education in Indian Perspective
Course Code : 101**

**UNIT : I-IV
LESSON : 1-16**

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EDUCATION IN INDIAN PERSPECTIVE

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Bachelor of Education (B.Ed) through Open and Distance Learning (ODL)

Semester –I

(For the examination to held in the year 2024, 2025 & 2026)

Course No. 101 (Theory)

Title: Education in Indian Perspective

Credits 4

Total Marks : 100

Marks Internal : 30

Maximum Marks External : 70 Duration of Exam : 3hrs

Objectives :

To enable the pupil teachers to:

- know and understand the constitutional provisions in regard to the education
- know and understand the basics/ fundamentals associated in the discipline of education and in a process to be a teacher from the Philosophical perspectives.
- know and understand the socio cultural realities of the teacher, teaching and the teacher education program in context of the education from the sociological perspectives.
- know and understand the various aspects related to the teacher education in the changing contemporary society.

Detailed Contents:

Unit-I

The Bases of Teacher Education in India:

Right to the equality; Rights against the Exploitation ; Girls Rights and the respect to the gender (Constitutional provisions); The prohibition of the Child labour(Constitutional provisions); RTE (2009). Knowledge – concept and the understanding vis a vis Vidya, Information and training, concept of the indigenous knowledge, sources of Knowledge ; Different schools of knowledge (Indian); Difference in the present knowledge society and the Vedic knowledge society- the role and the place of the teacher in developing the Panchmukhi and the wholistic personality; Roots of Teacher education- concept of Gurukuls, Madrassas and Maktabas, Missionary schools and the residential schools.

Unit II

Education and the Philosophy

Education- Concept, Nature and scope for the Individual and the society; Why subject of education is important to be teacher; Philosophy-Concept, Nature and the branches ;scope of philosophy of education

in the professional life of the teacher; discriminate between the philosophy of education for the teacher education and the liberal discipline. Concept of the Teaching, Difference between the Bhartiya Shiksha and the Western Education. Provisions of Education as per the Constitution (Article 15, 21A, 25, 26(1), 28(1, 2, 3), 29, 30, 45, 46.

UNIT III

Education and Sociology

Sociology-concept, Nature and the branches ; Educational sociology-understanding of Education in the teacher education process ; the relationship between the Educational Sociology and the classroom environment-with respect to equality, peer relationship, stratifications. Developing the teacher responsive and relational to the society and its causes- (eg Swachata Abhiyan; PPI etc.) Article 15(1, 3), 239, 251 & 350.

UNIT IV

Teacher and the Change in Society

Education as an agency in the Change of the society (Industrialisation, & technology); Characteristics of the Indian contemporary society; critically assess the role & responsibilities of teacher in the community (participation) & culture (Change) and for the technology (adaptation); Socio cultural imprints in teaching profession, how the teaching profession in India is a different from the west; Decolonisation of the teacher education program-issues and the challenges.

Field work / Sessional work

Knowledge to the villagers of their Rights of the Human Beings as well as of the global citizen through the activities of Nukkad shows and Meetings as well as the trip to the Gurukuls and the residential schools. The differentiation between the day Boarding and the Residential school- feel and the experience of the Visit. The visit to the indigenous educational institution (Madrasahs) and the Ashrams or the Mobile schools – the experiences and the comparison. Involving the teachers in the community participation - Swach Bharat; Pulse polio programs, Distribution of the relief material.etc; Must visit to any of slum area (adaptation)for education and promoting the cause of community cooperation and coexistence (relational &Responsive); Discussion on the ancient Indian education system –decolonization of teacher education, the changes in the society and the teacher

Note for Paper Setters

The Question paper consists of 9 questions having Q no 1 as Compulsory having four parts spread over the entire Syllabus, with a weightage of 14 marks .The rest of Question paper is divided into four Units and the students are to attend four Questions from these units with the internal choice.

The essay type Question carries 14 marks each. Unit IV having the sessional work/field work (section) could also be a part of the theory paper.

Internship/field work Unit IV having the components/activities of the internship are to be developed in the form of the Reflective Journal. All the activities under the internship are to be evaluated for credits and hence all the activities are to be showcased by the trainee and are to be fully recorded with the complete certification of its genuineness.

The Theory paper is to have 70 marks (external). 30 Marks are for the In House activities encompassing different components. The details of the Internals are given in the syllabus.

Books recommended & web resources

Philosophy and Education Mrinal Miri, Oxford Publications, Delhi

Philosophy & India Ancestors, Outsiders & Predecessors- A Raghuramaraju, Oxford, Delhi.

Indian & Western Educational philosophy- A P Sharma, UniCorn Books, New Delhi (also available@ on pay term basis <http://www.unicornbooks.in/books/book/indian-western-educationalphilosophy-prof-a-p-sharma/> isbn 9788178062013/zb, , 479, a, 0, USD, 0, a/index.html

Ancient Indian Universities- Apte DG <https://ia700307.us.archive.org/34/items/cu31923005633130/cu31923005633130.pdf>

Philosophical & Sociological Basis of Education –V R Taneja

Philosophical & Sociological Foundations of Education –Rajesh R Sharma

Indian Education in Emerging Society-PC Singh

Fundamentals of Indian Philosophy-R. Puligandla

Students History of Education in India Naik J.P Macmillan India

GATS and Hr Education –the need of Regulatory Policies –NV Verghese – UNESCO, IIEP, Paris unesdoc.unesco.org/images/0015/001506/150689e.pdf

PanchMukhi Shiksha http://www.banasthali.org/banasthali/wcms/en/home/about-us/five-fold_education/index.html

Ground work of Educational theory-Ross, James S MacMillan India

Modern Philosophies of Education-J.S. Brubacher Tata MC GrawHill Ltd, New Delhi

Introduction to the Philosophy of Education-Connor, D.J.O

A Profile of Indian Education System -Cheney & Ruzzi (Nov 2005) National Centre on Education & Economy <http://www.ncee.org/wp-content/uploads/2013/10/India-Education-Report.pdf>

EDUCATION IN INDIAN PERSPECTIVE

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KNOWLEDGE – CONCEPT AND UNDERSTANDING

STRUCTURE

- 1.1 Introduction
- 1.2 Objectives
- 1.3 Knowledge - Concept and Understanding
- 1.4 Vidya, Information and Training
- 1.5 Concept of Indigenous Knowledge
- 1.6 Types of Knowledge
- 1.7 Sources of Knowledge
- 1.8 Let Us Sum Up
- 1.9 Lesson End Exercise
- 1.10 Suggested Further Readings
- 1.11 Answers to Check Your Progress

1.1 INTRODUCTION

The school is one of the agencies which write down, transact, and transform knowledge and thereby influence the lives of children who attend the school for a specified number of years. Schools facilitate and distribute knowledge among its inmates. Though human individual gets knowledge from every experience in life, the knowledge that a child receives in school decides his/her future life and place in the society. Teachers as professionals deal with knowledge; there is a need to understand the concept of knowledge itself. Therefore, this chapter focuses on understanding the nature of knowledge and knowing, in general, and its manifestation in the school context, in particular. Reflective reading is a prerequisite to make meaning of the content presented in this chapter. Therefore, students, while ‘reading’ this chapter, need to be more reflective about the ‘content’ of knowledge and knowing.

1.2 OBJECTIVES

After reading this lesson, you shall be able to:

- describe meanings of knowledge,
- formulate one's 'own' meaning of knowledge,
- identify different facets of knowledge, and
- classify knowledge into different forms and identify different ways of knowing.

1.3 KNOWLEDGE - CONCEPT AND UNDERSTANDING

The nature of knowledge has been a central concern in philosophy from the earliest times. In the history of thought, "Theory of Knowledge" has been construed as a branch of philosophy known as Epistemology. 'Epistemology' comes from the Greek words 'episteme' meaning Knowledge and logos meaning discourse or science. Epistemology is an area of philosophy concerned with the nature and justification of human knowledge. It is that field of philosophical inquiry which investigates the origin, nature of knowledge, methods, validity and limits of knowledge. Epistemologists, historically, have concerned themselves with such questions as: What is knowledge? Is knowledge one or many? What is the structure of knowledge and what are its logical categories? And so on.

Knowledge is always concerned about knowing something. This something could be natural objects, man-made things, events, processes, persons, their activities, their relationships and many others. All of these and many other 'objects' of knowledge may, collectively, be called as phenomena. Therefore, knowledge always refers to comprehension of some or the other phenomenon. Knowledge is sum of human understanding of the world, be it physical, biological, social, mental and spiritual. In simple but generalized way, knowledge is sum of human understanding of material and mental reality – given and constructed. The acquisition of knowledge, or the build-up of knowledge, is by its very nature always refers to a process or the road from ignorance to knowledge, from not knowing things to knowing them. The transition from lack of knowledge to acquisition of the same is shaped by the human activity, which involves seeing lack of relation with a phenomenon to seeing the relation with phenomenon.

Knowledge, the noun, is used in different contexts and situations to convey different meanings to different people. Knowledge has different aspects, kinds and levels. Knowledge, in common sense understanding, signifies all the human meanings, beliefs about matters of facts (things, objects, events), about relationships between facts, and about principles, laws, theories that are at work in the nature and society. Knowledge is understanding about the relationships; the relationship of the knower with the known. In other words, it is the relationship of the subject with the object. Knowledge is the result of knower's active engagement with the object of knowledge. Knowledge and its intensity depend on the relationship between the knower and the known. Further, knowledge is understood in terms of

enlightenment. The Indian tradition considers it as breaking the veil of ignorance. In practice, knowledge is a claim in the sense that the knower proclaims that he or she is aware of the phenomenon.

Knowledge must never be thought of merely as vast bodies of tested symbolic expressions. These are only the public aspects of the ways in which human experience has come to be shaped. To acquire knowledge is to become aware of experience as structured, organized and made meaningful in a specific way. The varieties of human knowledge constitute the highly developed forms of curriculum planning and the choice of disciplines.

Definition of Knowledge

Many believe that the knowledge cannot be defined. The problem of definition of knowledge is ongoing and is a never ending debate among philosophers. Knowledge, says **Prichard (1976, P. 100)**, ‘is sui generis, and, as such, cannot be explained’. Since knowledge is sum total of definitions and explanations of phenomena, it is not possible to define knowledge. In spite of this difficulty, philosophers have made attempts to define knowledge. According to the most widely accepted definition, knowledge is justified true belief. That it is a kind of belief is supported by the fact that both knowledge and belief can have the same objects and that what is true of someone who believes something to be the case is also true, among other things, of one who knows it. For example, sun rises in the east is the knowledge or true belief that is supported by the fact which is arrived at through daily observations for millions of years by people.

In one of his dialogues, Theaetetus, Plato examined three definitions of knowledge that were widely in circulation at that time. The three definitions of the knowledge are (as given in Encyclopedia of Philosophy):

- 1. Knowledge is Perception or sensation;**
- 2. Knowledge is True belief, and**
- 3. Knowledge is True belief accompanied by a rational account of itself or ground.**

After thorough examination, Plato defined knowledge as, ‘justified true belief’. According to Plato’s definition, human knowledge, in order to be given the ‘status’ of knowledge, should fulfill the condition of being a belief – true and justified.

John Locke, the founding father of empiricism, and who defined ‘mind as tabula rasa’, surprisingly defined knowledge as “the perception of the agreement or disagreement of two ideas”.

For pragmatist Dewey (2010), knowledge denotes an ‘inference from evidence’. The National Curriculum Framework–2005, while placing the experience of the knower at centre, also defined knowledge. According to it, **“Knowledge can be conceived as experience organized through language into patterns of thought (or structures of concepts), thus creating meaning, which in turn helps us to**

understand the world we live in.” It can also be conceived of as patterns of activity, or physical dexterity with thought, contributing to acting in the world, and the creating and making of things. The process of understanding the meaning or defining knowledge directs us to identify, at least, three aspects associated with knowledge.

These aspects are:

1. Processes involved in knowledge acquisition/generation / construction; this eventually enters into the domain of ways of acquisition/generation/construction of knowledge; to be precise in its ways of knowing;

2. Forms of knowledge; since knowledge is sum of human understanding, there ought to be different forms of understanding or types of knowledge; and

3. Purpose of knowing/knowledge. The purpose of knowing is different in different contexts. Therefore, instead of labouring in understanding or defining knowledge in its product form, it may be appropriate to focus on knowing – the process, which explicates and explains and, to a large extent, determine the meaning and also nature of knowledge.

1.4 VIDYA, INFORMATION AND TRAINING

Vidya or vidyā (Sanskrit: fo|k) primarily means science, learning, philosophy, knowledge, scholarship, any knowledge whether true or false. Its root is Vid (Sanskrit: fon) which means - to reason upon, finding, knowing, acquiring or understanding

The Sanskrit word, **Vidya**, figures prominently in all texts pertaining to Indian philosophy - to mean science, learning, knowledge and scholarship; most importantly, it refers to valid knowledge which cannot be contradicted and true knowledge which is the knowledge of the Self intuitively gained. Vidya is not mere intellectual knowledge, for the Vedas demand understanding. In Hindu philosophy, Vidyā refers to the knowledge of the soul or spiritual knowledge; it refers to the study of the six schools of Hindu philosophy – Nyaya, Yoga, Vaisheshika, Samkhya, Purvamimamsa and Uttaramimamsa. The process of gaining the knowledge of the Atman cannot commence unless one has explored the Prānavidya or Agnividya to the full in all its numerous phase; through vidyā or upasana to jnana was always the eternal order indicated by the Upanishads. Jnāna dawns after the completion and perfection of the being through the vidyās; then, one crosses over beyond birth and death having already destroyed the bonds of death.

There are basically four Vidyas – 1) Trayi (triple) which is the study of the Vedas and their auxiliary texts, 2) Anviksiki which is logic and metaphysics, 3) Dandaniti which is the science of government, and 4) Varum, the practical arts such as agriculture, commerce, medicine etc. Vidyā gives insight, in the spiritual sphere it leads to salvation, in the mundane sphere it leads to progress and prosperity. Vidyā illuminates the mind and shatters illusions, increases intelligence, power and efficiency;

develops the intellect and makes it more re-fined; it effects a complete transformation as the root of all happiness and as the source of illumination and power. The word, Vidyā, does not occur in the Rig Veda, it occurs in the Atharvaveda and in the Brahmana portions of the Yajurveda and in the Upanishads.

Information

The history of the concept of information in modern philosophy is complicated. Probably starting in the 14th century the term ‘information’ emerged in various developing European languages in the general meaning of ‘education’ and ‘inquiry’. Information, as commonly understood, as the lay person understands it, is an epistemologically important commodity. It is important because it is necessary for knowledge. Without it one remains ignorant. It is the sort of thing we associate with instruction, news, intelligence, and learning. It is what teachers dispense, what we (hope to) find in books and documents, what measuring instruments provide, what airline and train schedules contain, what spies are used to ferret out, what (in time of war) people are tortured to divulge, and what (we hope) to get by tuning in to the evening news. It is this connection between knowledge and information, as both are commonly understood, that has encouraged philosophers to use mathematically precise codifications of information to formulate more refined theories of knowledge. If information is really what it takes to know, then it seems reasonable to expect that a more precise account of information will yield a scientifically more creditable theory of knowledge. Maybe—or so we may hope—communication engineers can help philosophers with questions raised by Descartes and Kant. That is one of the motives behind information-based theories of knowledge.

Philosophy of Information deals with the philosophical analysis of the notion of information both from a historical and a systematic perspective. With the emergence of empiricist theory of knowledge in early modern philosophy, the development of various mathematical theories of information in the 20th century and the rise of information technology, the concept of ‘information’ has conquered a central place in the sciences and in society. This interest also led to the emergence of a separate branch of philosophy that analyzes information in all its guises. Information has become a central category in both the sciences and the humanities and the reflection on information influences a broad range of philosophical disciplines varying from logic to ethics and aesthetics to ontology.

Training

In general sense, the term training implies the act of imparting a special skill or behaviour to a person, which is commonly offered to employees of operational level. It is not exactly same as education, which is a process of systematic learning something in an institution that develops a sense of judgement and reasoning in employees. It is offered to all employees equally, irrespective of their grades or level in the corporate ladder. These two are so closely intertwined that with the passage of time the difference between training and education is getting increasingly blurred. Nevertheless, these two terms are different in their nature and orientation. The worker, who takes training, in the organization, is said to have had

some education and thus, there is no training, without education. Training is teaching, or developing in oneself or others, any skills and knowledge that relate to specific useful competencies. Training has specific goals of improving one's capability, capacity, productivity and performance. It forms the core of apprenticeships and provides the backbone of content at institutes of technology. People within many professions and occupations may refer to this sort of training as professional development.

Knowing and Knowledge: the Indian Way

In Indian philosophical tradition, various schools of philosophy have discussed different means of valid knowledge. These are, in brief, given below. Pratyaksha, or sense perception is the natural and direct way of knowing external things. It leads to immediate cognition. It is the principal means of knowledge of physical world. Perception is the primary source of human knowledge. Perception is also defined by the Nyaya school as that knowledge which is caused by the contact of an organ (indriya) with its object and is infallible. Broadly speaking, perception (pratyaksha) is twofold— external and internal. Perception by any of the five sensory organs (of hearing, sight, touch, taste, and smell) is external. Mental perception (of pain or pleasure, of knowledge or ignorance, of love or hate, and so forth) is internal. Another method of knowledge is inference (Anumana). Man alone is capable of this method of knowing. Based on sensible facts, it goes beyond the reach of the senses. It explores the unseen. Perception acquaints us with the particulars of a thing, and inference with its general nature. A third means of knowledge in the Advait tradition is verbal testimony, Sabda, that is, authentic words, spoken or written. It adds vastly to our stock of knowledge. In fact, it is the principal medium of formal education. Along with these three means of valid knowledge, the Vedanta considers three other means of knowledge. They are, comparison (upamana), postulation (arthapatti), and non-apprehension (anupalabधि).

Check Your Progress-1

Note:(a) Write your answers to the questions given below.

(b) Compare your answers with those given at the end of the lesson /above sub-sections.

1. Fill in the blank:-

- (i) Vidya gives _____.
- (ii) Vidya _____ the mind and shatters_____.
- (iii) Training is development of _____and knowledge that relate to specific useful _____.
- (iv) Pratyaksha, according to Indian way is _____ and _____.
- (v) Perception by five sensory organs is _____.
- (vi) Mental perception is _____.

2. Differentiate between Vidya and Training. Restrict your answer to 50 words.

1.5 CONCEPT OF INDIGENOUS KNOWLEDGE

Indigenous, traditional or local knowledge refers to the knowledge and know how unique to a given society or culture, which encompasses “the cultural traditions, values, beliefs, and worldviews of local people” (Dei, 1993, in Agrawal, 1995, p.418), including specific beliefs, rules and taboos that are part of the customary law of a specific group . Indigenous knowledge is, therefore, vital for the survival of the historical and cultural heritage of a particular group as it “forms its backbone of social, economic, scientific and technological identity” (Odora Hoppers, 2001).

As acknowledged in the Principles and Guidelines for the Protection of the Heritage of Indigenous peoples, indigenous knowledge is a “**complete knowledge system with its own concepts of epistemology, and its own scientific and logical validity**”. Among its characteristics there is its practicality and dynamicity, derived mainly from contextual and cultural changes, which requires indigenous peoples to constantly renegotiate with their environment , maintaining their knowledge system in the constant evolution . Indigenous knowledge “represents [therefore] generations of creative thought and action within each individual community, as it struggles with an ever-changing set of conditions and problems”. Because of these strong contextual and cultural connections indigenous knowledge becomes an essential part of indigenous peoples’ lives as it provides the necessary means of survival. Indeed, it is usually “driven by the pragmatic, utilitarian and everyday demands of life” , which are influenced also by non-indigenous elements, such as indigenous response to innovation . Indigenous peoples are actors of their knowledge; therefore, separating indigenous knowledge from its socio-cultural context is very dangerous for its understanding as it becomes meaningless and may lead to misleading interpretations (UNESCO, 2009; McCall, 1995 in Sillitoe, 1998).

Indigenous knowledge is transmitted from generation to generation. The same community, together with the family, which includes parents, grandparents and older siblings, is responsible for transmitting skills and values to the individual. Sometimes this happens through word of mouth (Warren, 1991), for instance, by the use of storytelling, myths narration, metaphors, or songs . This explains why the preservation of indigenous languages is also vital to the survival of indigenous knowledge; and sometimes it happens by traditions learned through informed experiences and practical demonstrations, such as rituals and ceremonies or symbols and artworks.

1.6 TYPES OF KNOWLEDGE

Philosophers have, over the years, sought to discover the source and basis of our knowledge. This explains why various sources have been suggested as the basis of our knowledge depending on the philosophical orientation of philosophers. For purposes of their relevance to education, we shall discuss following sources or types of knowledge.

- **Empirical Knowledge (Knowledge through Sense Experience)**

Empirical knowledge also known as sense experience is the knowledge or source of knowledge acquired by means of the senses, particularly by observation and experimentation. We can know many things about the external world, their characteristics and so on through our senses - by seeing, smelling, touching, tasting, hearing and so on. It is through touching and seeing we know that there is a table in front of us.

Our senses on various occasions inform us of what a thing's characteristics are. But sometimes we commit mistakes while perceiving things around us through our senses. For example, we may mistake a rope for a snake which is known as perceptual error. Here it is not our senses that have deceived us. We have been led to make judgements that we subsequently found to be untrue. The error lies in the judgement, but not in sensation. All the senses can do is to present us with experiences which require judgement. The existence of perceptual errors show that our judgement is fallible, but not our senses. When we make a perceptual error owing to incomplete or fragmentary sense experience, it is always further sense experiences that lead us to discover our error.

For example, one can get closer and confirm whether it is a rope or a snake so the fact of error based on sense experience does not show that we must appeal to something over and above sense experience; it only shows that we need more sense- experience. Thus one can get the knowledge about the external world through external senses. There are also the 'internal senses', acquainting us with our own internal states (feelings, attitudes moods, pains and pleasures), as well as our own mental operations such as thinking, believing and wondering. In these cases, sense-organs are not involved in knowing; nevertheless, on the basis of certain experiences one may state certain propositions like "I am having a headache", "I feel sad; "I feel ill" and so on. The words that can be used to describe people's 'inner states' or 'moods and emotions' are 'dispositional words.

- **Rational Knowledge (Knowledge through Reason)**

Reason is the method of thinking in an organized, clear way to achieve knowledge and understanding. Reason can be considered a source of knowledge, either by deducing truths from existing knowledge, or by learning things *a priori*, discovering necessary truths (such as mathematical truths) through pure reason. The view that reason is the primary source of knowledge is called rationalism.

Certain types of knowledge like ‘two plus two equals four’ are arrived at by means of reasoning. There are two types of reasoning which serve as the source of knowledge

(i) Deductive reasoning (ii) Inductive reasoning

i) Deductive reasoning The most familiar kind of reasoning, which is often taken as the model for all reasoning is ‘deductive reasoning’. In a deductive argument, the conclusion logically follows from the premises. If the premises are true, the conclusion that follows must be true. For example,

(a) If it is raining, the streets will be wet.

It is raining. Therefore, the streets will be wet.

(b) All men are mortal.

John is a man.

Therefore, he is mortal.

The above two examples represent a valid argument. If one accepts the two premises, one must also accept the conclusion - conclusion follows from the premises

ii) Inductive Reasoning: In inductive reasoning, the premises provide evidences for the conclusion - but not complete evidence. The conclusion is not certain but only probable to a certain degree. For example,

a) Crow 1 is black.

Crow 2 is black.

Crow 3 is black. (and so on for 10,000 crows or more than that)

Therefore, all crows are black.

Similarly,

b) Iron conducts heat and electricity.

Copper conducts heat and electricity.

Aluminium conducts heat and electricity. (and so on for all metals).

Therefore, all metals conduct heat and electricity.

In an inductive argument, we rely on certain laws of nature, which are formulated based on certain recurring uniformities in the course of our experience. There are countless uniformities that are quite familiar in our experience, and on the basis of them we construct inductive arguments. In an inductive reasoning, the conclusion is not certain but only probable.

- **Authoritative Knowledge :** It is not a primary source of knowledge where one experiences knowledge through one's own reasoning or sense experiences. We accept certain things as true on the basis of authority. But certain precautions have to be observed in the case of knowledge coming from authority (one who has an authority or claim over particular knowledge). **Authoritative knowledge** is based on information received from people, books, a supreme being, etc. Its strength depends on the strength of these sources.

1. The person whose word we take on authority must really be an authority, one who is a specialist in his field of knowledge.
2. Whenever one accepts another person's statement on authority, he should be able to find out for himself or verify the knowledge. For example, we can empirically check the truth of Einstein's theory of relativity, though it would take years of special training and experimentation.
3. The authority should be able to provide evidential proof for the knowledge he possesses and explain it in mathematical and scientific language. In other words, the true knowledge should yield to experimental verification and logical explanation.
4. The knowledge claimed by the authority should have acceptance by the community members who are also experts in that area. "**Authoritarianism**" asserts that knowledge is guaranteed or validated by authority.

Since man is naturally suggestible and is not in a position to verify all of his so-called "knowledge", it is not surprising that such a source is propounded. Although authority is mentioned as one of the sources of knowledge, it should rather be construed as a source concerning the psychology of belief. It is decidedly weak when compared to sense experiences and reasoning and completely helpless in adjudicating between conflicts of authority which are prevalent in all fields, such as science, philosophy, arts, religion and politics. It is a label for a certain kind of experience when a conviction of certainty comes upon us quite suddenly like a flash. Here also we should exercise certain precautions.

- **Revealed Knowledge**

Revelation may be defined as the communication of some truth by God to a rational creature through means which are beyond the ordinary course of nature. This is a claim to knowledge through revelation from some supernatural or celestial beings. This type of knowledge is commonly found in religious parlance. For those who profess this knowledge, the condition is that there must be a total surrendering of oneself to the source of such revelation, that is, the supernatural being, is eternally superior and cannot be said to lie or make a mistake. In the Christian fold, for instance, dreams, visions and even the Bible have come to be accepted as forms of revealed knowledge. In the Islamic tradition, the QURAN is held to be an authoritative and revealed source of knowledge. Studies have shown that

the bulk of knowledge we find in our religious institutions are informed by revelations of visions. However, it should be noted that revealed knowledge is associated with a major problem which is that of interpretation of messages. In other words, messages may be subjected to various or false interpretations and thus giving room for misleading knowledge. Revealed knowledge is also not suitable for classroom situations as teacher cannot impart objective knowledge based on revelation.

People have faith in different things and the things they claim to know by means of faith often conflict with one another. Faith is a firm belief in something for which there is no evidence. It is an attitude of belief in something in the absence of evidence. What feeling or attitude one has towards the belief, and whether that belief is true, are two very different things. So it cannot be a valid source of knowledge.

- **Intuitive Knowledge**

Intuitive way of knowing is that which involves an immediate insight or eruption into consciousness of an idea produced by a long process of unconscious work. This simply means that intuition is a way of knowing something that one cannot really explain because it transcends ordinary sense experience or reason. Intuition may occur as a sudden arrival of solution to one's problem or puzzle, having worked for some hours or days without arriving at such solution. It may also come in the form of quick guess of solution to a problem presented by another person.

Intuitions sometimes conflict. For example, two people can intuit about tomorrow's weather in different ways. How do we decide which of them is true in that case? If 'X' asserts that it would rain tomorrow and Y asserts that it will not, we can wait for tomorrow to find out which of the claims is true. But this we do through sense experience (seeing it rain), not by intuition. Intuition itself provides no way of deciding which of two conflicting intuitions is correct. Knowing by intuition does not really explain "knowing how". It tells us nothing about the validating procedure. We have examples from history of scientific investigations (Archimedes principle) and mathematical discoveries where the knowledge was discovered through intuition and proved to be valid also. One can argue here saying, the knowledge was not arrived at as through a flash of thought without certain amount of presuppositions. The problem was contemplated upon for a long period in search of a solution in cases where the scientists were supposed to have intuited. In the process, the scientist must have intuited the solution, which was explained later with sufficient grounds of evidence and reasoning. However, this does not guarantee that every time the scientist intuited, it had carried a valid piece of knowledge.

1.7 SOURCES OF KNOWLEDGE

In epistemology, a common concern with respect to knowledge is what sources of information are capable of giving knowledge.

The following are some of the major sources of knowledge:

- **Perception** — that which can be perceived through the experiences of the senses. The view that experience is the primary source of knowledge is called empiricism.
- **Reason** — Reason can be considered a source of knowledge, either by deducing truths from existing knowledge, or by learning things a priori, discovering necessary truths (such as mathematical truths) through pure reason. The view that reason is the primary source of knowledge is called rationalism
- **Introspection** — knowledge of one's self that can be found through internal self-evaluation. This is generally considered to be a sort of perception. (For example, I know I am hungry or tired.)
- **Memory** — Memory is the storage of knowledge that was learned in the past — whether it be past events or current information.
- **Testimony** — Testimony relies on others to acquire knowledge and communicate it to us. Some deny that testimony can be a source of knowledge, and insist that beliefs gained through testimony must be verified in order to be knowledge.

Check Your Progress - 2

Note:(a) Write your answers in the space given below.

(b) Compare your answers with those given at the end of the lesson /above sub-sections.

1. Fill in the blanks:-

- Indigenous knowledge is _____ to a given _____ or _____.
- Indigenous knowledge is _____ for the survival of the cultural _____ of the particular groups.
- Indigenous knowledge is _____ from generation to generation.
- Indigenous people are the _____ of their knowledge.
- Indigenous knowledge is driven by the _____ and everyday _____ of life.
- Indigenous knowledge is also preserved in the form of _____ and _____.

2. Differentiate with illustrations between deductive knowledge and inductive knowledge.

1.8 LET US SUM UP

From the above discussion, we conclude that Knowledge is a familiarity, awareness, or understanding of someone or something, such as facts, information, descriptions, or skills, which is acquired through experience or education by perceiving, discovering, or learning.

We can also conclude from knowledge and understanding that the “secret ingredient” of all wisdom is *understanding*, that near magical insight where not only the concept but its practical application make perfect sense. The complication however, is that understanding and knowledge aren’t always the same thing. So, while a person may diligently study a philosophy, it might never create much benefit on a deep level, or ever make sense so the lesson remains deep, abstract and inaccessible. This common problem afflicts many and is a major obstacle towards being able to develop skills in life.

1.9 LESSON END EXERCISE

1. What do you mean by Knowledge?
2. What are the sources of knowledge?
3. Discuss the concept of Indigenous Knowledge. How it has contributed in the field of world knowledge?
4. Discuss the Vidya and training. What is its impact on overall development of knowledge?

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1.11 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress-1

- (i) Insight
- (ii) Illuminates, Illusions
- (iii) Skills, Competencies
- (iv) External, Internal
- (v) External
- (vi) Internal

Check Your Progress -2

- (i) unique, society, culture
- (ii) vital, heritage
- (iii) transmitted
- (iv) actors
- (v) Pragmatic, demands
- (vi) traditions, rituals.



DIFFERENT SCHOOLS OF KNOWLEDGE – (INDIAN)

STRUCTURE

- 2.1 Introduction
- 2.2 Objectives
- 2.3 Orthodox (Hindu) Schools
- 2.4 Heterodox (Non-Hindu) Schools
- 2.5 Let Us Sum Up
- 2.6 Lesson End Exercise
- 2.7 Suggested Further Readings
- 2.8 Answers to Check Your Progress

2.1 INTRODUCTION

Indian civilization is the oldest living civilization in the world. The reason for it to survive even after being subject to the onslaught of foreign invaders and rulers for thousands of years is its roots that are grounded in philosophy. The very word Bharata means the land where people are devoted (rata) to enlightenment (Bha). Indian Philosophy (Darshanas), refers to any of several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy. It is considered by Indian thinkers to be a practical discipline, and its goal should always be to improve human life. Indian philosophy is typically divided along two main lines, astika (orthodox or theistic) and nastika (unorthodox or atheistic). Buddhist, Jain, and Carvaka philosophies are unorthodox because they do not accept the authority of the Vedas. The Vedas are commonly accepted by their adherents as having originally emanated from God. Therefore in the Indian tradition, any system of thought not grounded in the Vedas, even if it includes belief in God or gods, is considered atheistic, nastika.

The astika schools, originally called sanatana dharma, are collectively referred to as Hinduism in modern times. Hinduism consists of six systems of philosophy and theology. These are Nyaya, Vaisheshika,

Yoga, Samkhya, Purva Mimamsa and Vedanta. Each school has a set of sutras or aphorisms that forms its nucleus and gives the essential teaching of the school. The first four of these schools accept the authority of the Vedas, but do not derive their philosophical principles from the statements of the Vedas. They are based on the teachings of individual Rishis or sages.

The last two schools, i.e. Purva Mimamsa and Vedanta, however, base their theological systems specifically on the statements of the Vedas. The four Vedas, namely the Rig, Yajur, Sama and Atharva, are each divided into four parts known as Samhita, Brahmana, Aranyaka and Upanishad. The first two parts are predominantly ritualistic. The Aranyakas mark the shift from ritual to theology, which finds its culmination in the Upanishads. The Purva Mimamsa, (lit. “The earlier deliberation”) bases its principles on the earlier (purva) parts of the Vedas, namely the Samhitas and Brahmanas. Vedanta (lit. “the last part of the Vedas”) is the study of the later parts i.e. the Upanishads), and therefore, is also called the Uttara Mimamsa, or the later deliberation.

2.2 OBJECTIVES

After reading this lesson, you shall be able to:

- describe different schools of Knowledge,
- differentiate different schools of Knowledge,
- identify the most promising aspects of Indian schools of knowledge, and
- identify the similarities between Buddhism, Jainism and Carvaka.

2.3 ORTHODOX (HINDU) SCHOOLS

The six classical schools (shatdarshan) are Sankhya, Yoga, Nyaya, Vaisheshik, Purva Mimamsa and Uttar Mimamsa (Vedanta) were codified during the medieval period of Brahmanic-Sanskritic scholasticism, and they take the ancient Vedas (the oldest sacred texts of Hinduism) as their source and scriptural authority. Almost all Indian schools of thought accepted the theory of karma and rebirth, and the ideal of moksha is conceived as liberation from the cycle of births and deaths. Moksha/liberation is considered as the highest goal of human struggle.

Samkhya

Kapila Muni is the founder of this system. Sankhya accepts two basic tattvas or principles i.e. prakriti or primordial matter, and purusha or individual conscious being. It is a dualist philosophy, although between the self and matter rather than between mind and body as in the Western dualist tradition, and liberation occurs with the realization that the soul and the dispositions of matter (steadiness, activity and dullness) are different. The purusha, also called atma, is immutable, eternal and conscious by its very

nature. Prakriti is inert and undergoes modifications while in association with a purusha. It evolves from subtle to gross, and manifests the visible world. The first modification of prakriti is called Mahat or the cosmic intelligence. This further evolves into ahankara or ego. Ahankara gives rise to mind, five cognitive senses, five working senses, five tanmatras or subtle elements that further evolve into akasha or space, vayu or gases, tejas or heat and light, jalam or liquids, and prithvi or solid objects. The central idea in this system is that a living being can become free from ignorance by understanding that purusha is distinct from the twenty-four elements that constitute matter.

Nyaya

This is also called Indian system of logic. It is known for its five step syllogism. It states that there are sixteen padarthas or categories knowing which one can attain the ultimate goal of liberation. The sixteen padarthas are pramana, prameya, samshaya, prayojana, drishtanta, siddhanata, avayava, tarka, nirnaya, vada, jalpa, vitanda, hetvabhasa, chala, jati, and nigraha-sthana. Most of these categories are related with logic and debating.

The Nyaya school is based on the Nyaya Sutras, written by Aksapada Gautama in the 2nd Century B.C. Its methodology is based on a system of logic that has subsequently been adopted by the majority of the Indian schools, in much the same way as Aristotelian logic has influenced Western philosophy. Its followers believe that obtaining valid knowledge (the four sources of which are perception, inference, comparison and testimony) is the only way to gain release from suffering. Nyaya developed several criteria by which the knowledge thus obtained was to be considered valid or invalid (equivalent in some ways to Western analytic philosophy).

Vaisheshika

The Vaisheshika school was founded by Kanada in the 6th Century B.C., and it is atomist and pluralist in nature. He taught that there are seven padarthas or ontological entities and understanding these leads to self-realization. Kanada also postulated that the world is made of atoms (paramanu).

The seven padarthas are dravya (substance), guna (quality), karma (movement), samanya (generality), vishesha (speciality), samavaya (inherence), and abhava (non-existence). The basis of the school's philosophy is that all objects in the physical universe are reducible to a finite number of atoms, and Brahman is regarded as the fundamental force that causes consciousness in these atoms. The Vaisheshika and Nyaya schools eventually merged because of their closely related metaphysical theories (although Vaisheshika only accepted perception and inference as sources of valid knowledge).

Yoga Philosophy

Yoga presents a method of physical and mental discipline. The Yoga presents a practical path for the realization of the self whereas the Samkhya emphasizes the attainment of knowledge of self by means of concentration and meditation. Releasing Purush from Prakriti by means of physical and mental discipline is the concept of Yoga. Founder of Yoga is Patanjali. Yoga does not require belief in God, although such a belief is accepted as help in the initial stage of mental concentration and control of the mind.

Purva Mimamsa

This system was propagated by sage Jaimini, a disciple of Veda Vyasa. It says that the essence of the Vedas is dharma. Dharma means the commandments found in the Vedas which are mainly in the form of yajnas. By the execution of dharma one earns merit which leads one to heaven after death. One will live happily in heaven without facing any miseries. If one does not follow one's dharma or prescribed duties, then one incurs sin and as a consequence suffers in hell. The main objective of the Purva Mimamsa school is to interpret and establish the authority of the Vedas. It requires unquestionable faith in the Vedas and the regular performance of the Vedic fire-sacrifices to sustain all the activity of the universe. Although in general the Mimamsa accept the logical and philosophical teachings of the other schools, they insist that salvation can only be attained by acting in accordance with the prescriptions of the Vedas. The school later shifted its views and began to teach the doctrines of Brahmanand freedom, allowing for the release or escape of the soul from its constraints through enlightened activity.

Vedanta

Vedanta was taught by Veda Vyasa, the compiler of the Vedas. It refutes the conclusion of Purva Mimamsa and states that the essential teaching of the Vedas is to realize Brahman, the Absolute Truth, and not the dharma in the form of injunctions. It has two branches—personal and impersonal. In the former, devotion to a Personal God is the means to perfection. In the latter, one realizes oneself as the all-pervading, impersonal Absolute Truth. Vedanta is the most popular of all the schools. The Vedanta, or Uttara Mimamsa, school concentrates on the philosophical teachings of the Upanishads (mystic or spiritual contemplations within the Vedas), rather than the Brahmanas (instructions for ritual and sacrifice). The Vedanta focus on meditation, self-discipline and spiritual connectivity, more than traditional ritualism. Due to the rather cryptic and poetic nature of the Vedanta sutras, the school separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries: Advaita (the best-known, which holds that the soul and Brahman are one and the same), Visishtadvaita (which teaches that the Supreme Being has a definite form, name - Vishnu - and attributes), Dvaita (which espouses a belief in three separate realities: Vishnu, and eternal soul and matter), Dvaitadvaita (which holds that Brahman exists independently, while soul and matter are

dependent), Shuddhadvaita (which believes that Krishna is the absolute form of Brahman) and Acintya Bheda Abheda (which combines monism and dualism by stating that the soul is both distinct and non-distinct from Krishna, or God).

There are three sub-branches for Vedanda :

1. Absolute Monism of Shankara
2. Vishishtha Advaita or qualified monism of Ramanuja
3. Dvaita of Madhva

2.4 HETERODOX (NON-HINDU) SCHOOLS

The main heterodox (nastika) schools, which do not accept the authority of the Vedas, include:

Carvaka

Also known as Lokayata, Carvaka is a materialistic, sceptical and atheistic school of thought. Its founder was Carvaka, author of the Barhaspatya Sutras in the final centuries B.C., although the original texts have been lost and our understanding of them is based largely on criticism of the ideas by other schools. As early as the 5th Century, Saddaniti and Buddhaghosa connected the Lokayatas with the Vitandas (or Sophists), and the term Carvaka was first recorded in the 7th Century by the philosopher Purandara, and in the 8th Century by Kamalasila and Haribhadra. As a vital philosophical school, Carvara appears to have died out some time in the 15th Century.

Buddhist Philosophy

Buddhism is a non-theistic system of beliefs based on the teachings of Siddhartha Gautama, an Indian prince later known as the Buddha, in the 5th Century B.C. The question of God is largely irrelevant in Buddhism, and it is mainly founded on the rejection of certain orthodox Hindu philosophical concepts (although it does share some philosophical views with Hinduism, such as belief in karma). Buddhism advocates a Noble Eightfold Path to end suffering, and its philosophical principles are known as the Four Noble Truths of Buddhist philosophy which deal extensively with problems in metaphysics, phenomenology, ethics and epistemology.

Four Noble Truths in Buddhism are the following :

1. There is suffering
2. There is a cause of suffering
3. There is a cessation of suffering

4. There is a way to the cessation of suffering

Buddhist's philosophy of life to get 'Nirvana' from suffering is based on the following eight principles:

1. Right Faith (Samyak Dristi)
2. Right Resolve (Samyak Sankalpa)
3. Right Speech (Samyak Vakya)
4. Right Action (Samyak Karmanta)
5. Right Living (Samyak Ajiva)
6. Right Thought (Samyak Smriti)
7. Right concentration (Samyak Samadhi)
8. Right Effort (Samyak Vyayama)

Jain philosophy

The central tenets of Jain philosophy were established by Mahavira in the 6th Century B.C., although Jainism as a religion is much older. A basic principle is anekantavada, the idea that reality is perceived differently from different points of view, and that no single point of view is completely true (similar to the Western philosophical doctrine of Subjectivism). According to Jainism, only Kevalis, those who have infinite knowledge, can know the true answer, and that all others would only know a part of the answer. It stresses spiritual independence and the equality of all life, with particular emphasis on non-violence, and posits self-control as vital for attaining the realization of the soul's true nature. Jain belief emphasizes the immediate consequences of one's behaviour.

Check Your Progress-1

Note:(a) Write your answers in the space given below.

(b) Compare your answers with those given at the end of the lesson /above sub-section.

1. Fill in the blanks:-

- (i) Indian schools of thought accepted the theory of _____ and _____.
- (ii) In Indian schools of thought _____ is considered as the highest goal of human struggle.
- (iii) The Vedanta focus on _____, self discipline and _____ more than traditional _____.

(iv) Nyaya is Indian system of _____.

(v) Samkhya accepts two basic principles i.e. _____ and _____.

2. Write four Noble Truths of Buddhism.

3. According to Buddhist Philosophy, which are the eight principles of getting Nirvana.

2.5 LET US SUM UP

From the above discussion, we conclude that Indian Philosophy (or, in Sanskrit, Darshanas), refers to any of several traditions of philosophical thought that originated in the Indian subcontinent, including Hindu philosophy, Buddhist philosophy, and Jain philosophy (see below for brief introductions to these schools). It is considered by Indian thinkers to be a practical discipline, and its goal should always be to improve human life.

Indian philosophy refers to ancient philosophical traditions of the Indian subcontinent. The principal schools are classified as either orthodox or heterodox – āstika or nāstika – depending on one of three alternate criteria: whether it believes the Vedas are a valid source of knowledge; whether the school believes in the premises of Brahman and Atman; and whether the school believes in afterlife and Devas. There are six major schools of orthodox Indian Hindu philosophy - Nyaya, Vaisheshika, Samkhya, Yoga, Mimamsa and Vedanta, and five major heterodox schools—Jain, Buddhist, Ajivika, Ajñāna, and Cārvāka. However, there are other methods of classification; Vidyaranya for instance identifies sixteen schools of Indian philosophy by including those that belong to the Śaiva and Raseśvara traditions.

The main schools of Indian philosophy were formalised chiefly between 1000 BCE to the early centuries of the Common Era. Competition and integration between the various schools was intense during their formative years, especially between 800 BCE and 200 CE. Some schools like Jainism, Buddhism, Yoga, Śaiva and Vedanta survived, but others, like Ajñāna, Charvaka and Ājīvika did not.

Ancient and medieval era texts of Indian philosophies include extensive discussions on Ontology

(metaphysics, Brahman-Atman, Sunyata-Anatta), reliable means of knowledge (epistemology, Pramanas), value system (axiology) and other topics.

2.6 LESSON END EXERCISE

1. What are the different Indian Schools of Knowledge?
2. What do you understand by Orthodox (Hindu) Schools of knowledge?
3. Discuss various Heterodox (Non-Hindu) Schools of knowledge.
4. Workout the similarities and differences between Buddhist Philosophy and Jain philosophy.
5. Write a note on Carvaka philosophy.

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2.8 ANSWERS TO CHECK YOUR PROGRESS

- (i) Karma and Rebirth
- (ii) Moksha
- (iii) meditation , spiritual connectivity, ritualism
- (iv) logic
- (v) Prakriti, Purusha



PRESENT KNOWLEDGE SOCIETY AND THE VEDIC KNOWLEDGE SOCIETY

STRUCTURE

- 3.1 Introduction
- 3.2 Objectives
- 3.3 Meaning of Knowledge Society
- 3.4 Concept of Vedic Knowledge Society
- 3.5 Main Features of Vedic Education
- 3.6 Concept of Present Knowledge Society
- 3.7 Difference between Vedic Knowledge Society and present Knowledge Society
- 3.8 Let Us Sum Up
- 3.9 Lesson End Exercise
- 3.10 Suggested Further Readings
- 3.11 Answers to Check Your Progress

3.1 INTRODUCTION

The term knowledge society refers to a society in which the creation, dissemination, and utilization of information and knowledge has become the most important factor of production. In such a society, knowledge assets (also called intellectual capital) are the most powerful producer of wealth, sidelining the importance of land, the volume of labour, and physical or financial capital. The term knowledge society has several meanings. First, it is used by social scientists to describe and analyze the transformation toward so-called post-industrial society. Second, it is used to refer to a normative vision that nations or companies should aspire to fulfil. Third, it is used as a metaphor, rather than a clear-cut concept, under which various topics are examined.

3.2 OBJECTIVES

After reading this lesson, you shall be able to:

- define knowledge society,
- define Vedic knowledge society and present knowledge society,
- differentiate between Vedic knowledge society and present knowledge society, and
- discuss the role of teacher in the development of holistic personality.

3.3 MEANING OF KNOWLEDGE SOCIETY

Knowledge Society is a term to describe societies which are economically and culturally characterised by a high degree of dependency on their potentials to create scientific and technological knowledge. A Knowledge society generates shares and makes available to all members of the society knowledge that may be used to improve the human condition. A knowledge society differs from an information society in that the former serves to transform information into resources that allow society to take effective action while the latter only creates and disseminates the raw data. The capacity to gather and analyse information has existed throughout human history.

3.4 CONCEPT OF VEDIC KNOWLEDGE SOCIETY

The education system which was evolved first in ancient India is known as the Vedic system of education. In other words, the ancient systems of education were based on the Vedas and therefore it was given the name of Vedic Educational System. Ancient education emerged from the Vedas. They are supposed to be the source of Indian philosophy of life. Vedas means ‘to know’. Vedas occupy a very important place in the Indian life. The basis of Indian culture lies in the Vedas which are four in number – Rig-Veda, Samveda, Yajurveda, and Atharavaveda. Some scholars have sub-divided Vedic Educational period into Rig Veda period, Brahmani period, Upanishada period, Sutra (Hymn) period, Smriti period etc but all these period, due to pre-dominance of the Vedas, there was no change in the aims and ideals of educations. That is why, the education of these periods, is studied under Vedic period. The education system that prevailed during the Vedic times had some unique characteristics. Education was confined to the upper castes, and to those who were Brahmacharis. In Indian tradition, a person’s life cycle is divided into four stages of which ‘Brahmachari’ is the second phase. This is the time set aside for learning and acquiring skills. During Vedic period, most of the upper castes, which were either Brahmins or Kshatriyas, had their education in a unique system called ‘Gurukulas’.

The most important contribution of ancient India not only for India but also for the world is in the field of education. It may also be remembered that education is not an abstract term. It is manifested

in the cultural economic, individual, philosophical, scientific, social and spiritual advancement. In other words, education is the means for developing the mind for the betterment of the individual and society. In the words of Albert Einstein, “We owe a lot to the Indians who taught us how to count without which no worthwhile scientific discovery could have made.” This word shows the importance of Vedic period and ancient Indian education.

Vedic knowledge was previously imparted in a systematic manner, covering spirituality, social roles and responsibilities, as well as vocational education on a person’s role in society. The Vedic period or Vedic age (1500 –500 B.C) is the period in the history of the north-western Indian subcontinent intervening between the end of the urban Indus Valley Civilization, and a second urbanization in the Central Gangetic Plain which began in 600 B.C. It gets its name from the Vedas, which are liturgical texts containing details of life during this period that have been interpreted to be historic and constitute the primary sources for understanding the period. The Vedas were composed and orally transmitted by speakers of an Old Indo-Aryan language who had migrated into the north-western regions of the Indian subcontinent early in this period.

Cocept of Education

Moral education was a perennial aim of Vedic education. The function of schools, were not only to make the people knowledgeable but also to make them well cultured. The principles of Vedic education have been a source of inspiration to all educational system of the world. Vedic ideals of education have tendency to change the minds of people and their character. According to Vedas,” the important aspects of education are to train the young to be truthful because the Nobel soul who pursues the path of truth is never defeated”. In Vedic period teaching was considered a holy duty and it shows the world that how much responsible was a Vedic teacher as compared to modern period.

There are various features of Vedic education which can be acceptable in the modern education system. The highest education is that which does not merely give us information but makes our life in harmony with all existence (Rabindranath Tagore). Education is a purposeful activity. Through Vedic ideals we intend to bring certain desirable changes in the students. In Ancient India the ideal of life was spiritualistic. Educational aim was determined by the conception of life. Thus the aim of education was self-realization or the realization of Brahma.

3.5 MAIN FEATURES OF VEDIC EDUCATION

In ancient India teaching was considered to be holy duty which a Brahman was bound to discharge irrespective of consideration of the fee. Teacher were expected to devote their lives to the cause of teaching in the missionary spirit of self-sacrifice, and the society laid down the principal that both the public and state should help the learned teachers & educational institutions very liberally. Society realized

that “Vidyadana” or the gift in the cause of education was to be the best of gifts, possessing a higher religious merit than even the gift of land. On the occasion of religious feasts, students and teachers were invited and donations were given liberally.

❖ **Aims of Education**

The important aims of education in Vedic period were as:

- i) Education for other worldliness.
- ii) Character formation.
- iii) Intellectual Development
- iv) Spiritual Development
- v) Preparation for living
- vi) Preserving and Transmitting Culture

❖ **Curriculum : Vedic Literature:**

- i) The Rig-Veda.
- ii) The Yajurveda.
- iii) The Sam Veda
- iv) The Atharavaveda

❖ **Methods of Teaching :** The important methods of learning are

- 1. Listening (Sravana is listening to words texts as they uttered by the teacher.
- 2. Deliberation (Manana or Chintan is the process of deliberation or reflection of the topic taught.)
- 3. Meditation (Nidhidhyasana represents the highest stage.).
- 4. Illustration
- 5. Project Method

❖ **Role of Teacher in Developing Personality**

The teacher or Acarya in the Vedic age was responsible not only in imparting knowledge – religious as well as secular, but also in moulding the character and personality of the pupils of his asrama. The Acarya of the gurukula system was an affectionate father, an effective teacher, and a person of high

moral and spiritual qualities. He was sincere and honest to his work. He taught with his heart and soul. He also performed the functions of a householder performing the five daily yajnas and observing vows. He led a disciplined life. He maintained discipline by the influence of his personality.

❖ **The Students**

The student in the Vedic school was called brahmacharin. He had to dedicate his life for the sake of gaining knowledge, leading an enlightened life. In his formative life he must lead an austere and disciplined life. The Upanishads clearly describe the qualities required for a brahmacharin. A student had to be calm, patient, self-restrained and self-denying. The student's prayer included his longing for the realization of a full life. Thus the main aim of the Vedic educational system was to produce a rational individual, free from passions, full of universal affection, continuously self-educating and striving to reach the highest goal.

Characteristics of Vedic Education

The important characteristics of Vedic education are

1. Vedas are the eldest World Literature.
2. Suitable age of education.
3. Rig-Veda is the mirror of Ancient Indian culture and civilization.
4. Perfection in Education.

Agencies of Vedic Education

There are three agencies of education: -

1. Guru Kula
2. Parishad
3. Sammelan.

In Vedic era education had the prominent place in society. It was considered as pious and important for society. Vedic age had, thus, a system of education in which "hearing, chanting and memorizing, played a great part, assimilation of idea took place through a well-planned life of service to teacher, contemplation, all under his guidance. Education was must for everybody for becoming cultured. Education was the fully capable of development of physical and intellectual and character development, development of civics, social, moral, and spiritual values, social efficiency and happiness, preservation and spread of culture, infusion of piety, and religiousness and development of best type of personality. Relationship between Guru and pupils were very cordial during Vedic and Post-Vedic period.

By means of education efforts were being made to Infuse—Satyam, Shivam and Sundaram inside the students. A great importance was attached to Veda in education system, self-study Swadhyaya was considered more important during that period. The Vedic period favoured women education

3.6 CONCEPT OF PRESENT KNOWLEDGE SOCIETY

The idea of the present-day knowledge society is based on the vast increase in data creation and information dissemination that results from the innovation of information technologies. The modern education system focuses on grades more than the students themselves. The schools have no interest in the character development of the students. They are only concerned with the marks the student scores, the number of trophies the students bring back to the school, etc. There is this overwhelming need to score higher and higher marks. Everything is about marks. A student may be a spoilt brat, or may be a bully, or may be having family issues, or even psychological problems. The teacher only takes note of his/her grades.

New Age Influences on Society

The influence of present knowledge society can be positive or negative.

Positive

It is an alternative to Western philosophies and religions which more or less exhausted their potential as it introduces missing concepts like karma, reincarnation etc., and answers important existential questions (personal identity, nature and meaning of life and suffering, life in this universe and beyond - Brahman etc.).

Negative

It brought incorrect or wrong understanding of philosophical concepts and impersonalism undermining the position of theistic religions with society values and structure (family) they upheld. There is a tendency to make profit by any means

As time passes, and as we become more educated, our expertise narrows, because the education system teaches us more and more about less and less. In the logical limit of this ongoing educational effort, we will know everything about nothing. The modern education system goes from diverse branches towards leaves, rather than from the branches to the root. The modern system neither broadens our thinking nor deepens our understanding; it rather narrows and shallows. As you enter the specialized fields of modern science you increasingly find enormous amounts of data generated in each field, but very little understanding of how to parse and comprehend this data variety.

There are also many difficulties in broadening the knowledge formally because the knowledge is

divided into different departments which largely remain incommunicado. And we cannot build strong bridges because attempts to unify diverse areas are viewed as an existential threat to current identities. Thus, knowledge is not a single tree with many branches. It can at best be called a forest of many trees, which have grown haphazardly, although they coexist in the same ecosystem. Just as you can get lost in a forest, similarly one can get lost in the dizzying jargon of the diverse knowledge areas.

3.7 DIFFERENCE BETWEEN VEDIC KNOWLEDGE SOCIETY AND PRESENT KNOWLEDGE SOCIETY

Following points will highlight the difference between the Vedic knowledge society and the present knowledge society. Some of the important points are as under

❖ Aims of Education

Man is a social animal and he has to learn different social habits like respecting elders and teachers, helping the poor, respecting the women. Vedic education was totally based on moral values and strong emphasis was given to moral education. Self-realization was the chief aim of education in Vedic period but at present times more emphasis is given to materialistic things. If we really want better society, pious people then moral education should be made prime weapon for changing the nature of students.

❖ Discipline

Vedic student always followed the principle of simple living and high thinking but modern generation has adopted its reverse, simple thinking and high living.

❖ Teacher Student Relationship

Vedic student regards his teacher as his father. In Vedic period, there was very good kind of mutual understanding between teacher and student. The sense of discipline and the cordial relation between teacher and pupil of Vedic age is well known to the world. Today we see the educational atmosphere has become so venomous due to indiscipline. The sense of discipline can be developed if teacher pupil relationship can be made to adopt the ideal relationship between teacher and pupil.

❖ Curriculum

In Vedic period education was not only for acquisition of knowledge but its main aim was formation of character. Provision was made for the student, he was not prepared for this world, but for the eternal happiness in the other world. Curriculum of modern institutions is totally different. The ultimate aim of modern education is to prepare the student for the world. Education is something, which makes a man self-reliant and self-less (Rigveda)

❖ **Life of Students**

In Vedic age students were supposed to lead a simple life. Nowadays the life style of our young generation has altogether changed. They like to lead a life with full of fashion and show. They have given up the principle of Simple Living and High Thinking.

❖ **Education for Self-Sufficiency**

Education is that whose end product is salvation (Upanishads). Education according to Indian tradition is not merely a means of earning a living; nor it is only a nursery of thought or a school for citizenship. It is initiation into human souls in the pursuit of truth and the practice of virtue. The ancient schools followed the principle of education for self-sufficiency. Modern education lays stress upon preparing students to prepare themselves for their future life. Vocational subjects have been included in the curriculum in order to vocationalise education but much is needed to be done in this direction in order to achieve the desired aim.

❖ **Relevance of Vedic and Present Knowledge**

Vedic knowledge is taught in modern universities as part of the department of religion, with religion being one of the dozens of departments. This approach to Vedic knowledge effectively views it as yet another subject to be crammed in like the other subjects. What could be the use of such cramming in? We have to view Vedic knowledge as the method of education—i.e. that there is a tree which has something at the root and something at the leaves. With that understanding we can go from leaf to root, and then grow more branches and leaves. Vedic knowledge is not another subject of knowledge like civics, geometry, or chemistry. Vedic knowledge is the approach to education in which all ideas are part of a single tree of ideas. Acquiring Vedic knowledge means understanding the root idea, the trunk ideas, the branch ideas, and so forth, until one can explain the observed phenomena based on these ideas.

Vedic education and modern education obviously differ in many ideas that they impart. But before that difference, they differ in the notion of education itself as a single tree vs. a forest of trees. Apart from the fact that modern education broadens without deepening, most people dislike the education because it does not seem relevant to them as human beings. For example, what does geography of soils, mountains, and seas have to do with one who is interested in art? Or What is the purpose of studying of various types of animals and plants for the one who wants to be soldier? The idea underlying such education is that if children learn everything, maybe they will become interested in something. Or, maybe they will find all this knowledge useful in some way later in life. These notions of education are flawed because even if you know some biology it is worthless: a little knowledge can be very dangerous. You

are not likely to cure your diseases with high school biology education. You will still go to a real doctor who knows the full science, not just a few parts superficially.

The education system fails to impart the education relevant to all children, not just a few of them. In fact, the majority of the children dislike the education, and very few love it. Most education is also at odds with the kinds of questions that naturally arise in a child owing to their gradual psychological development.

For example, children naturally ask their parents and teachers about where they came from. Parents mostly trivialize the question (e.g. that a stork delivered the baby) or provide a materialistic explanation (e.g. that the child is produced by a sexual union), when this question can be the beginning of an investigation into who we are and why we are here.

If we know who we are, we can make the education relevant. If we know the stages of development, then we can stagger the education according to the developmental stage. Imparting the truth too early is not good, just as imparting the truth too late is not wise. We must understand that our capacity to learn develops gradually, and learn accordingly.

The Traditional Gurukula System

The Gurukula were residential schools in which children studied under the tutelage of an enlightened teacher and helped him in running the school by collecting alms from nearby villages, firewood and fruits from forests as well as growing whatever minimal was feasible within their modest means.

Reforming Modern Education

Education theory is a huge area of modern study that lies at the intersection of child and developmental psychology, the philosophical questions of what constitutes education, the pragmatic needs of modern society that drive various vocations and the methodologies by which education is imparted.

It is fair to assume that we cannot do justice to any of these areas in a short post like this, and the idea is not to do so. The intent is to make enough points about the Vedic system of knowledge and education that it can help us see how this system is dramatically different than modern education, and how it overcomes the numerous problems of the modern system, including, but not limited to, broadening the knowledge and deepening the understanding, unifying the diverse fields of knowledge into a single theory of nature, and making education relevant and interesting to children to motivate them to get educated not just because they consider it a necessary evil, but because they find the knowledge relevant to who they are.

Role and the Place of the Teacher in Developing the Panchmukhi and the Holistic Personality

Education with a holistic perspective is concerned with the development of every person's intellectual, emotional, social, physical, artistic, creative and spiritual potentials. It seeks to engage students in the teaching/learning process and encourages personal and collective responsibility. In holistic education, the teacher is seen less as person of authority who leads and controls but rather is seen as "a friend, a mentor, a facilitator, or an experienced travelling companion". Schools should be seen as places where students and adults work toward a mutual goal. Open and honest communication is expected and differences between people are respected and appreciated. Cooperation is the norm, rather than competition. Thus, many schools incorporating holistic beliefs do not give grades or rewards. The reward of helping one another and growing together is emphasized rather than being placed above one another. The teacher's personality affects students' behaviour, their relations with each other and their attitude towards learning. Children gradually adopt their teachers' ideas, whether they are desirable or not. If the teacher is friendly and courteous, he/she stimulates thoughtfulness, helpfulness and consideration in the children. A good learning situation depends largely upon satisfactory interpersonal relationships, and hence the teacher's personality is vital.

The 'Panchmukhi Shiksha' which has evolved from experimentation, attempts a balance among the five necessary aspects of education: Physical, Practical, Aesthetic, Moral and Intellectual.

- I. **Physical:** Under physical education programme, various activities like parade , shooting, riding, flying, girl guiding, swimming, yoga and various modern and traditional sports like kabbadi, kho-kho, hockey, basketball, badminton, long jump, high jump etc. are included. Students who have opted for a physical activity under the Five Fold Education programme compulsorily take a Fitness Assessment test.
- II. **Aesthetic :** Students learn music and painting up to class V. They can choose either music (vocal or instrumental) or painting. Dance education is being provided to the students of all levels.
- III. **Practical :** Under practical education sanguinary printing & dying, boutique, bandhej, tailoring, embroidery, craft, papier-mâché etc. are included. Under domestic education, students are supposed to perform cleaning and washing and collective Shramadan.
- IV. **Moral :** The aim of moral education is to develop personality of the students, so as to cultivate in them the feeling of respect for all religions. It is achieved by the means of weekly prayers, talks, Veda, Geeta and Ramayana path etc. The common evening prayer and Udbodhen program is unique.

- V. **Intellectual :** Intellectual education is being given to the students in order to avoid the relative aspects of modern education. Natural and social sciences with languages and Maths are being taught with sciences from the beginning. Education methods are adopted with the help of projects related to social and natural environment. Banasthali Vidyapith never believes in examination-based education system. It gives emphasis on practical education.

Check Your Progress-1

Note:(a) Write your answers in the space given below.

(b) Compare your answers with those given at the end of the lesson /above sub-sections.

1. Fill in the blanks:-

- (i) The aim of Vedic Education was _____or realization of _____.
- (ii) The present knowledge society is based on _____ that results from the innovations of _____ .
- (iii) Panchmukhi Shiksha attempts a balance among five necessary aspects of education i.e _____, _____, _____, _____ and _____.

2. Write down the chief characteristics of Vedic Education in about Fifty words.

3.8 LET US SUM UP

Dr. Radhakrishnan has rightly said that: —A civilization is not built of bricks, steel and machinery, it is built with men, their quality and character. So the true aim of education is to develop in the body and in soul all the beauty and all perfection of which they are capable. Modern situation is different; we have lost almost everything which was inherited to us from generations. The discipline, the cordial relation between student and teacher, the social, moral values, which Vedic period developed in the education, has been totally lost. It is true that we cannot follow all the aspects of Vedic education but there are some ideals which are applicable in present education system. We need to understand our duties and responsibilities and we all have to make some kind of contribution to the society. All such things are possible only when we follow the principles of Vedic education. The Vedic system of education was

aimed at moulding the young pupils into individuals capable of living a perfect and full life – based on the principles of Dharma. The educated ones in that system were men who had not only knowledge but also character. Vedic student was taught to respect their elders, namely, father, mother, teachers and guests. The basic aim of ancient education was instilling into the minds, of people's spirit of being pious and religious for glory of God and good of man. The pursuit of knowledge was a pursuit of religious values. The student had to observe strict regulations. Instruction was important, but discipline was even more significant than teaching. Discipline – discipline inculcated through strict obedience to laws and regulations of student life, discipline that was rooted in morality and religion. A student was required to give up lust, anger, greed, vanity, conceit and over joy. We are living in modern age but we should feel proud of the civilization and culture of our ancestors inherited to us. We should give more preference to character, spiritualism, philosophy rather than wealth, materialism. The present world gives reverence to wealth, power violence and diplomacy. We should believe in idealism and wish to lead an ideal life. The whole balance of the life of the student is disturbed. In order to make his life healthy and smooth he should be made to realize the importance of Vedic education which is totally moral education and I think moral education is enough for the success of every individual. True education should aim at imparting a humanistic attitude and the spirit of service. The Vedas censure the self-centered man whose accomplishments are aimed exclusively at selfish end. Education should enable an individual to transcend his individuality in conscious social participation. Instead of being jealous of each other, clashing with each other and pulling each other down, true education should enable a person to develop the capacity to cooperate, to live and work as a team. The Vedas urge upon men to assemble on a common platform, to think together, and to work together for achieving a common goal.

In the present knowledge society, education system serves no ultimate purpose; it can, however, create employable specialists and education is now entirely about vocations, not about a true understanding of reality, which can then be used to convincingly decide the nature of right and wrong, good or bad. As society heads towards greater materialism, we can expect more unhappiness, more disruptions, and more decadence.

3.9 LESSON END EXERCISE

1. What do you mean by knowledge society?
2. Define Vedic knowledge society.
3. Differentiate between Vedic knowledge society and present knowledge society.
4. Discuss the role of teacher in the development of holistic personality.
5. Write a note on reforming Modern Education.

3.10 SUGGESTED READINGS

1. Brown, L. M. (1970). *Aims of Education*. New York: Teachers College Press.
2. Brubacher, J.S. (1969). *Modern Philosophies of Education*. New Delhi: Tata McGraw Hill.
3. Brubacher, R. S. (1955). *Modern Philosophies of Education*. Chicago: University Press.
4. Fitzgibborn, R. E. (1981). *Making Educational Decision: An Introduction to Philosophy of Education*. New York: Harcourt Brace Jovanovich.
5. Heyting, F. (2001). *Methods in Philosophy of Education*. London: Routledge.
6. Hiriyana, M. (1995). *The Essentials of Indian Philosophy*. Delhi: Motilal Banarsidas Publishers Pvt. Ltd.
7. Kneller, G. F. (1971). *Introduction to Philosophy of Education*. New York: John Willey & Sons.
8. Michel, F. (1982). The Subject and Power. *Critical Inquiry*, 9 (4), 777–795.

3.11 ANSWERS TO CHECK YOUR PROGRESS

- (i) Self realization, Brahma
- (ii) Information dissemination , Information technologies
- (iii) Physical, Practical, Aesthetic, Moral and Intellectual.



ROOTS OF TEACHER EDUCATION IN INDIA

STRUCTURE

- 4.1 Introduction
- 4.2 Objectives
- 4.3 Teacher Education in Ancient & Pre Independence Era
- 4.4 Teacher Education in Independent India
- 4.5 The Gurukul System
- 4.6 Makatabas and Madrasas
- 4.7 Missionary Schools
- 4.8 Residential Schools
- 4.9 Lesson End Exercise
- 4.10 Suggested Further Readings
- 4.11 Answers to Check Your Progress

4.1 INTRODUCTION

Rabindranath Tagore rightly said, “A teacher can never truly teach unless he is still learning himself. A lamp can never light another lamp unless it continues to burn its own flame.” The Education Commission (1964-66) professed, “The destiny of India is now being shaped in her classrooms”. The National Policy on Education 1986 emphasize: “The status of the teacher reflects the socio-cultural ethos of the society; it is said that no people can rise above the level of its teachers”. Teacher education program starts molding from the ancient education system and till the present system of education is taking shape according to the global and local needs of the Indian society. History of teacher education in India can be classified into two parts. First part deals with teacher education during pre-independent India which starts from ancient education system of education till India got independent and second part

deals with teacher education during post independent India that is after independence till present year. The progress of a country depends upon the quality of its teachers and for this reason teaching is the noblest among all professions. The education commission recommends the introduction of a “sound program of professional education of teachers”. Teaching has been one of the oldest and respected professions in the world. The role, functions, competence and preparation of teachers have undergone an imperative change for all times. The changing times as well as the requirements of the society have necessitated changes in the ways of teacher preparation, the progress of teacher.

Good’s dictionary of Education defines Teacher Education as, “All formal and informal activities and experiences that help to qualify to a person to assume the responsibility as a member of the educational profession or to discharge his responsibility most effectively”. The history of teacher education in India is as old as the history of Indian education itself. India has one of the largest systems of teacher education in the world. Education of teachers must have been born in India in 2500 B.C. The history of Indian teacher education may be divided into five parts:

1. Ancient and Medieval Period (2500 B.C. to 500 B.C.)
2. Buddhist Period (500 B.C. to 1200 A.D.)
3. Muslim Period (1200 A.D. to 1700 A.D.)
4. British Period (1700 A.D. to 1947 A.D.)
5. Teacher education in independent India (1947 up to this date)

4.2 OBJECTIVES

After reading this lesson, you shall be able to:

- define meaning and definitions of teacher education,
- describe nature of teacher education during ancient and independence era,
- discuss nature of teacher education in independent India,
- explain basics of Gurukul system,
- discuss teaching Methods in Maktabas and Madrassas, and
- explain concept of residential schools.

4.3 TEACHER EDUCATION IN ANCIENT & PRE INDEPENDENCE ERA ANCIENT AND MEDIEVAL PERIOD (2500 B.C. TO 500 B.C.)

In the beginning of Hindu civilization teaching was concerned with teaching of “Vedas”. Out of

four classes of Hindu society, Brahmins served as teachers of the community devoting themselves to the work of acquisition, conservation and promotion of knowledge and its transmission to posterity. In the Vedic India, the teacher enjoyed a special status and position. He was held in high esteem by the society and this was due not only to learning and scholarship, but also to qualities of head, heart and hand. The Guru or the teacher was an embodiment of good qualities, a fountain of knowledge and an abode of spirituality. The selection and preparation of a teacher was done with much rigor. Manu remarked that the son of the teacher sometimes helped his father, by teaching in his father's place. The teacher was sometimes assisted in his work by some of the older and abler pupils who acted as monitors. This monitorial system, which was a method of inducting pupils to the position of teachers, was the contribution of the ancient education system. Teaching in the Upanishad period was known for the personal attention paid to the student. There was an intimate relationship between the teacher and the disciple. The freedom to accept a disciple rested with the teacher, but once he accepted a disciple it became his moral duty to see that the disciple grew. Similarly, a disciple or student had the freedom to choose his teacher. Knowledge was transmitted orally (since writing developed later) and explanation was one of the important methods of teaching. The methods used by teachers were emulated and adopted by the disciples and handed over from one generation of teachers to another. The transmission of methods through initiation and repetition continued. Good teachers devised their own methods and made the matter the spoken words, comprehension of meaning, reasoning leading to generalization, confirmation by a friend or a teacher and application were the five steps to realize the meaning of a religious truth practiced in ancient India.

Buddhist Period (500 B.C. to 1200 A.D.)

The formal system of teacher's training emerged during this period. As the importance of teacher education was recognized it got an expansion. The monastic system which was an important feature of Buddhism required that every novice on his admission should place himself under the supervision and guidance of a preceptor (Upajjhaya). The disciple would choose an upajjhaya with much care and showed him the utmost respect. The upajjhaya, on his part, had much responsibility to the novice, the Saddhiviharika. He was to offer spiritual help and promote learning through religion among the disciples by teaching, by putting question to him, by exhortation, by instruction. The teacher was to look after the disciple fully. The teachers employed other methods besides oral recitation such as exposition, debate, discussion, question-answer, use of stories and parables. In Vihar's and monastic schools, Hetu-Vidya or the inductive method was adopted and the intellect of the disciple was trained through it. The subject Logic was introduced which helped in sharpening the intellect of the learner.

Muslim Period (1200 A.D. to 1700 A.D.)

During this period there was no formal system of teacher training. In the holy Koran, education is urged as a duty and Mohammedan rulers in India founded schools (Maktab), Colleges (Madrasahs) and libraries in their dominions. In the Maktab, often attached to a mosque, the students received instruction in the Koran which they had to recite, and reading, writing and simple arithmetic was also taught. The medium of instruction was Persian but the study of Arabic was compulsory. In Madrasahs the course included grammar, logic, theology, metaphysics, literature, jurisprudence and sciences. The teachers teaching in the Maktab were mostly Moulvis, but in the Madrasahs scholarly persons were employed. The method of teacher preparation was mostly initiation of what the old teachers practiced. Good and experienced teachers with a discerning eye identified able students and appointed them tutors to look after and teach the junior students in their absence. Thus the monitorial system was in vogue during the medieval times too and was the method of preparing the future teachers. The teachers were held in high esteem and were respected by the society and their students. Cramming and memorizing were prevalent during this period. The method of teaching was oral. The teachers adopted the lecture method. Students were encouraged to consult books. Practicals were also conducted in practical subjects like medicine. Analytical and inductive methods were also used to each subject like religion, logic, philosophy and politics

British Period (1700 A.D. to 1947 A.D.)

The Britishers changed the above educational system according to their own system, their need and philosophy. Advanced system of education was incorporated. Before the arrival of the Britishers in India the European Missionaries first started scholars and later initiated teacher training institutions. The Danish Missionaries established a normal school for the training of teachers at Serampur near Calcutta. In Madras Dr. Andrew Bell started the experiment of Monitorial System which formed the basis of teacher training programme for the time being. It was used in England and known as Bell-Lancaster system. Mr. Campbell, Collector of Bellary, in his Minute dated 17th August 1823, commended this system by which the more advanced scholars are asked to teach the less advanced and this was well received in England. Sir Munro, in his Minute dated 13 December 1823, gave some ideas for the improvement of the education of teachers. He suggested an increase in their allowance and different types of syllabi for Hindu and Muslim teachers. In June 1826, the first normal school was started in Madras under the management and with the finances of the British government. Initially it prepared teachers for the district schools. Later, this normal school developed into the Presidency College. In 1847, in Bombay a normal school was started in the Elphinstone Institution and in 1849, Calcutta too had a normal school.

Teacher Education in Pre Independent India

Monitorial System (1880)

In India, the idea of formal teacher training originated out of an indigenous technique, called Monitorial System. It was based on the principle of mutual instruction. The whole class was splitted into a number of small groups and by placing each group under the charge of a brilliant pupil, called monitor

Teacher's Training Schools

The first formal teacher's training School in India was set up at Serampur in Bengal in the name of "Normal School" by Carey, Marshman and Ward in 1793. In Bombay, the Native Education Society trained a number of teachers for the improvement of teaching in primary schools. In Bengal the Calcutta School Society did pioneering work for the training of teachers for indigenous schools. The Ladies Society of Calcutta started a training class for training women teachers in the Calcutta Central School for girls. A number of government training schools were also set up in the first half of the nineteenth century.

Wood's dispatch (1854)

The Wood's dispatch (popularly known as Magna Carta of English Education in India), an important educational document was released on 19 July, 1854. It was rightly being called the most important document on English education in India. It gave some very valuable suggestions for the improvement of the education of teachers. It suggested that allowances be given to persons who possess an aptness for teaching and who are willing to devote themselves to the profession of school master. The dispatch urged the establishment of training schools in India. The dispatch suggested the introduction of pupil teacher system (as prevailed in England) in India and an award/ stipend to the pupil teachers and a small payment to the masters of the school to which they were attached. On successful completion of the training programme they were to be given certificates and employment. So the dispatch introduced sufficient incentive for the would-be teachers. Lord Dalhousie, Governor-General of India also suggested implementation of Wood's Dispatch which brought into existence a number of normal schools

Lord Stanley's dispatch (1859)

In 1859, Lord Stanley, Secretary of State for India, greatly emphasized on teacher training. The dispatch very emphatically stated that the administration should desist from procuring teachers from England and that teachers for vernacular schools should be made available locally. In 1859, the new grant-in-aid rules provided that salary grants to schools be given to those teachers who had obtained a certificate of teacher training. In 1882 there existed 106 Normal Schools, including 15 institutions meant

exclusively for women. About the training of secondary teachers, training classes were added to the following schools:

- I. Government Normal School, Madras (1856)
- II. Central Training School, Lahore (1877)

In 1886, the first training college to prepare secondary school teachers was set up at Saidapet in Madras followed by the opening of a Secondary Department in the Nagpur Training School in 1889. Towards the end of nineteenth century, there were only six training colleges in India.

Government of India Resolution on Education Policy (1904)

This is one of the most important educational documents which laid down the policies for the future educational system. Lord Curzon, the then Viceroy of India felt the need of the training of teachers. It made some very vital suggestions for the improvement of the teacher-training Programme. These were:

- (a) **Training Colleges:** The Resolution enunciated that if Secondary Education was to be improved then the teachers should be trained in the art of teaching. There were five teacher training colleges in all places like Madras, Kurseong, Allahabad, Lahore and Jubbulpur. Intermediates or Graduates could seek admission to these Colleges. The general principles upon which the training institutions were to be developed, were:
 1. To enlist more men of ability and experience in the work of higher training.
 2. To equip the training colleges.
 3. To make the duration of the training programmes two years and for graduates, one year. The course would comprise knowledge of the principles which underlie the art of teaching and some degree of technical skill in the practice of the art.
 4. The course would culminate in a university degree or diploma.
 5. There should be a close link between theory and practice and practicing schools should be attached to each college. There should be close link between the training colleges and the school, so that the students do not neglect the methods learnt in the college.
- (b) **Training Schools:** The Resolution recommended opening of more training schools, particularly in Bengal. The normal schools were mostly boarding schools where students with vernacular education came for training and were given stipends. They received general

education combined with the instruction in the methods of teaching and practice in teaching. The Resolution recommended a minimum course of two years. It mentioned courses of training especially suited for teachers of rural schools. Thus, it can be observed that the recommendations and suggestions of the Resolution were of far reaching importance. Universities instituted B.T. degree for graduate teachers.

The Government of India Resolution on Education Policy (1913)

The second resolution on educational policy suggested many useful measures with regard to improvement of Primary education. The resolution suggested that teachers should be drawn from the class of the boys whom they will teach and they should have passed the middle vernacular examination and undergone a year's training. It suggested periodical repetition and improvement courses for teachers. The resolution emphasized that no teacher should be allowed to teach without a certificate and that there should be a constant exchange of ideas amongst the training college staff members and that they should visit different colleges.

Calcutta University Commission (1917-19)

This Commission, known as the Sadler Commission suggested opening of post graduate department of education in Universities, each department with a Professor, a Reader and a number of assistants and institute a post-graduate degree in Education. It recommended the introduction of Education as an optional subject at the Graduation and P.G. level. The recommendations of the Sadler Commission had salutary effect on the teacher training Programme in India. Mysore University started a faculty of Education in 1925.

The Hartog Committee (1929)

The work initiated by the Sadler Commission was further carried on by the Hartog Committee. The Committee was primarily concerned with primary education but it made far-reaching recommendations for teacher training as well. It suggested that teachers for rural areas should be inducted from persons who were close to rural society. It also suggested that journals for teacher in the vernacular, refresher courses, conferences and meetings of teacher associations can do much to brighten the lives of the teachers and improve their work. For the secondary school teachers too, the committee had the same suggestions. Working on the recommendations of the Sadler Commission, 13 out of 18 universities set-up faculties of education. The Lady Irwin College was setup in New Delhi. Andhra University started a new degree the B.Ed. in 1932. Bombay launched a post-graduate degree the M.Ed. in 1936. Some other important changes in the field of education also took place in the thirties. The Central Advisory Board of Education was revived. Basic Education was started by Mahatma Gandhi in 1937, leading to

the training of teachers for basic schools. In 1938, a Basic Training College was set-up at Allahabad and the Vidyamandir Training School was started at Wardha in 1938.

The Abbott - Wood Report (1937)

This report submitted in 1937 is again a landmark in the field of education. It primarily analyzed the position of vocational education but also made valuable suggestions about teacher education. According to the report the duration of training should be 3 years to enable the pupil to continue with general education along with professional training. It further suggested a refresher course for the teacher so that he could get a wider experience. Although there was improvement in the percentage of trained teachers from 56.8% in 1937 to 61.3% in 1942, yet there was much still to be done for achieving qualitative improvement. In 1941, there were 612 normal schools out of which 376 were for men and 236 for women. These schools provided one or two years' training. There were 25 training colleges for graduates which were inadequate to meet the needs of the time. In 1941, the Vidya Bhawan teacher's College was started in Rajasthan and the Tilak College of Education in Poona. Bombay took the lead in starting a doctorate degree in education in the same year.

The Sargent Report (1944)

The Central Advisory Board of Education (CABE) in 1944 presented a scheme of education "Post-war Educational Development in India", popularly known as the "Sargent Plan" recommended that suitable boys and girls should be picked out into the teaching profession after high school; practical training should be provided, refresher courses be planned and research facilities be provided. It suggested a two year course for pre-primary and junior basic schools (after high school) and a three year course for the senior basic schools. The non-graduate teachers in high schools were to go for two-year training and the graduates for one-year training. The first year of the two years training should be devoted to the study of the general and professional subjects. It should be supported by school visits, discussions and other experiences to kindle the trainee's interest in education. It proposed revised pay scales for all categories of teachers, to attract better teachers. In 1947, the number of secondary teachers training colleges in the country had risen to 41.

Check Your Progress-1

Note:(a) Write your answers to the questions given below.

(b) Compare your answers with the above sub-sections.

1. Describe the suggestions of Wood's Dispatch in about fifty words regarding Teacher Education in India.

2. Write briefly the recommendations of Hartog Committee regarding Teacher Education in India.

4.4 TEACHER EDUCATION IN INDEPENDENT INDIA

The Commission, first commission in free India, University Education Commission, in 1948 critically scanned the existing courses in teacher training programmes and suggested that the courses must be flexible and adaptable to local circumstances. In this context, the commission recommended that the courses should be remodeled, suitable schools to be used for practical training and more time to be given to school practice. In 1950, the First Conference of Training Colleges in India was held at Baroda to discuss programmes and functions of training colleges. In this commission, “teacher training” was given a new nomenclature and it became “teacher education”.

Secondary Education Commission (1952-53)

This commission suggested reforming of secondary education. It recommended that during one year of training graduate teacher should be trained in methods of teaching in at least two subjects. The practical training should not consist only of practice in teaching, observation, demonstration and criticism of lessons, but should include such subjects as construction and administration of scholastic tests, organization of supervised study and students, societies, conducting library periods and maintenance of cumulative records.

Ford Foundation Team (1954)

Government of India in collaboration with Ford Foundation appointed an International team of eight experts in 1954 that studied in greater detail the major recommendations of Secondary Education Commission and recommended that the training institutions should organize and conduct demonstration or laboratory schools where experiments are made in curriculum construction and progressive methods of teaching are used.

Piers Committee (1956)

This committee recommended that practical work should be given as much weightage as the theory portion. The examination papers should be reduced to four as stated below-

1. Principles of Education and School Organization
2. Educational Psychology and Health Education
3. Methods of Teaching Two School Subjects
4. Current Problems in Indian Education.

Education Commission (1964-66)

The Education Commission (1964-66) also known as Kothari Commission showed keen interest in teacher education. It observed that a sound programme of professional education for teachers was essential for the qualitative improvement in education at all levels of teacher education to meet the requirements of the national system of education.

According to National Policy Statement on Education (1968), of all the factors which determine the quality of education and its contribution to national development, teacher is undoubtedly the most important. Teacher, must therefore, be accorded an honored place in society. Their emoluments and other service conditions should be adequate and satisfactory with respect to their qualifications and responsibilities.

First Asian Conference on Teacher Education—This conference, jointly sponsored by Association of Teacher Educators (IATE) and the International Council on Education for Teaching (ICET) was held from 14th to 19th June 1971 at Bangalore. The conference recommended that the programs of school education and teacher education in each country should be modified to meet the new challenges. 'ITEP' Plan of National Council of Educational Research and Training—the teacher education Department of National Council of Educational Research and Training, launched a plan for the comprehensive improvement of teacher training under the name “Intensive Teacher Education Programme” (ITEP) to work cooperatively with the training colleges to bring about desirable changes and improvement in teacher education. Efforts of Indian Association of Teacher Educators (IATE)—The Indian Association of Teacher Educators, formerly known as All India Association of Training Colleges, the only national organization of teachers of training institutions, have been organizing annual conferences beginning with their first meet at Baroda in 1950. IATE constituted study group popularly known as Baroda Study Group to revitalize the B. Ed. Programme

National Commission on Teachers—I (1983-85)

In National Commission on Teachers – I (for school teachers), a four-year training course after senior secondary, or preferably a 5-year course leading to graduation and training is recommended. For elementary teachers it is desirable to have a two-year training course after Class XII. The integrated four-year curriculum for a degree in education should consist of general education and professional preparation. Training curriculum for elementary teachers should emphasize on mastering of language and communication

skills. The teacher educators in colleges of education should be drawn from disciplines of various school subjects and educational disciplines like psychology, sociology, philosophy etc. The minimum qualification for a teacher educator should be post-graduate degree in the subject and a B.Ed., preferably a M.Ed. degree. The minimum qualification for a teacher educator for the elementary training institutes should be a post graduate degree with B.Ed. training. This commission also suggested that the practice teaching should be replaced by the word “Internship”.

The National Policy of Education (NPE) in 1986 recommended that teacher education is a continuous process and its pre-service and in service components are inseparable. The National Policy of Education (NPE), in 1986 and its Programme of Action made a strong case for improving the quality of teacher education because it was the prerequisite to improve the quality of school education. The NPE (1986) linked in service and pre-service teacher education on a continuum; it visualized the establishment of District Institutes of Education and Training (DIETs) in each district, up gradation of 250 colleges of education as Colleges of Teacher Education (CTEs), and establishment of 50 Institutes of Advanced Studies in Education (IASEs), and strengthening of the State Councils of Educational Research and Training (SCERTs).

The Acharya Ramamurti Committee (1990)

In its review of the NPE 1986 observed that an internship model for teacher training should be adopted because “...the internship model is firmly based on the primary value of actual field experience in a realistic situation, on the development of teaching skills by practice over a period of time.” The Acharya Ramamurthi Review Committee (1990) recommended that in service and refresher courses should be related to the specific needs of teachers, and that evaluation and follow up should be the part of scheme.

The National Curriculum Framework (NCF) 2005

Peace education as an area of study is recommended for inclusion in the curriculum for teacher education. Radical steps are required to reverse the recent trend towards the dilution of professional norms as recommended by the Chattopadhyay Commission (1983-85). Pre-service training programmes need to be more comprehensive and lengthy, incorporating sufficient opportunities for observation of children and integration of pedagogic theory with practice through school internship. Subject area, consisting of health education, physical education and yoga, must be suitably integrated into the elementary and secondary pre-service teacher education courses. Teacher education programmes should consider introducing peace education as an optional subject of study. Teacher education programmes should consider introducing peace education as an optional subject of study. Teacher education must become more sensitive to the emerging demands from the school system. For this it must prepare the teacher for

the roles of being an encouraging, supportive and humane facilitator in teaching-learning situations to enable learners (students) to discover their talents, realize their physical and intellectual potentialities to the fullest, and to develop character and desirable social and human values to function as responsible citizens. In the context of change perspective, it is imperative to pursue an integrated model of teacher education for strengthening the professionalization of teachers. Teacher education is multidisciplinary in nature within the context of education. In other words, conceptual inputs in teacher education need to be articulated in such a manner that they describe and explain educational phenomena—actions, tasks, efforts, processes, concepts and events, such a teacher education programme would provide adequate scope for viewing a theoretical understanding and its practical aspects in a more integrated manner rather than as two separate components.

National Curriculum Framework for Teacher Education (NCFTE) 2010 highlighted that the education and training of a prospective teacher will be effective to the extent that it has been delivered by teacher educators who are competent and professionally equipped for the job. To improve the quality of teacher education program, the National Council for Teacher Education (NCTE) took up a number of initiatives during the last decade. It joined hands with the National Assessment and Accreditation Council (NAAC) to foster quality assurance and sustenance. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which became operational from 1st April, 2010, has important implications for teacher education in the country. To enhance quality of school education Teacher Eligibility Test (TET) for Teachers and Principal Eligibility Test (PET) are conducted at both level at state and at central level. For teacher education UGC conducts National Eligibility Test (NET) at national level and State Level Eligibility Test (SLET/SET) at state level.

4.5 THE GURUKUL SYSTEM

The Gurukul was a type of school in ancient education system. The gurukul system is an ancient learning method. Gurukula has existed since the Vedic age. Their main motto is to develop the knowledge and they were highly focused on education. The Gurus train their students with meditations, yogas and other standards. The students will gather there and learn Vedas from their Guru. The students were treated equally irrespective of their social standards. The students were treated as a part of Guru families. The Guru refers to the master or a teacher. The Gurukula system gained a new tradition known as Guru-shishya tradition. The teacher is called as a Guru and the students are called as Shishyas. The Gurukul system was the only education system known at the time. The students gained their education with the in-depth knowledge. Not only the education but also they had been taught essential aspects for their cultured and disciplined life. The Shishyas lived under the gurukul roof with the good brotherhood and there was a good humanity, love and discipline. The Gurukul is a comprehensive learning center where

the students are taught good habits of respecting the elders, mother, father & teachers. On the whole, the ancient system gained a huge respect with this Gurukula system.

The Gurukul system of education is a traditional education system of India based on Vedas. It is as ancient as Vedas as it is mentioned in the Vedas themselves. According to the ancient scriptures education is an obligation to every citizen. It was considered a sin and crime if somebody did not send their children for education (Dutta, 2.39). Nobody was meant to be uneducated in the society (Krishnacharya, 1.6.8). Education had nothing to do with family income. Gurukula institutions did not and even now do not have systems of fees like modern schools. The children who went for education did not depend upon the earning of their parents. It was the responsibility of the whole society to spend for the education of the children. The children used to seek alms every day from different local houses. They shared their alms with their Gurus.

That was how the Gurus managed their livelihood (Dutta, 2.48). This kind of seeking alms was not considered inferior by the society. In fact, the society had lot of reverence to children who were seeking alms for their education (Krishnacharya, 1.29). There were no separate schools for rich and poor. They all wore the same clothes. The uniform dress code was a white dhoti with a 'Samit' (wooden stick) in the hand and also with a Maurice (belt) around their waist, and also a tuft on their head (Dutta, 2.49-55). With all these things equality was maintained among the children in Gurukula education. Therefore, there was less possibility for the children to develop either inferiority or superiority complexes. Only after graduating from Gurukula the students used to offer donations to their Gurukula out of their earnings known as *gurudakñiĕā*. Meaning of the word *dakñiĕā* is not fees but donation. No day scholars were permitted in Gurukula education. Students stayed with their Guru, not only learning theories and texts from him, but also values and virtues from his example (Govindashastry, Taittarĕyopaniĕat, 1.23). Education was mainly through hearing and not through the writing. That is why the Vedas are called *Ćrutis*. Meaning of *Ćruti* is that which came through hearing. The education was mainly through ears and lips and not through writing and reading. This is not because writing and reading were not available, but because they were considered inferior. This system of education through lips and ears had the power to develop cognition, intelligence and strong memory. Education was more practical than theoretical. Even the examinations were mostly practical. Theory was only to support the practice. Even now such Gurukulas exist in India, with zero fee structure, and where the students still seek alms to help run the Gurukula, and where the society or local citizens donate to maintain the Gurukula. This shows that a school system can still be run on these principles even today. The Guru-Disciple relationship in ancient Gurukulas was not just formal, professional, business-like and official, it was intimate and personal. Yet the relationship was based on mutual respect, even reverence. Here is a famous Vedic prayer of Guru and disciple which show the intimacy that they had.

Check Your Progress-2

Note:(a) Write your answers in the space given below.

(b) Compare your answers with those given at the end of the lesson /above sub-sections.

1. Fill in the blanks:

- (i) National Commission on Teacher Education replaced the Practice Teaching with word _____.
- (ii) NPE (1986) linked _____ and _____ education on a continuum.
- (iii) NPE (1986) visualized the establishment of _____ in each district of every state.
- (iv) To enhance quality of school education _____ for teachers and _____ for Principals are conducted these days.

4.6 MAKATABAS AND MADRASSAS

Maktab

Maktab (Arabic: (other transliterations include Mekteb, Mektep, Meqteb, Maqtab), also called kuttab (Arabic: —school), is an Arabic word meaning elementary schools. Though it was primarily used for teaching children in reading, writing, grammar and Islamic subjects (such as Qur'an recitations), other practical and theoretical subjects were also often taught. Until the 20th century, Maktab were the only means of mass education in much of the Islamic world. While in Arabic, Maktab refers to only elementary school, the word Maktab is also used in Persian language in Afghanistan and is an equivalent term to school, comprising both the primary and secondary schooling.

History

In the medieval Islamic world, an elementary school was known as a Maktab, which dates back to at least the 10th century. Like Madrasah (which referred to higher education), a Maktab was often attached to a Mosque. In the 10th century, the Sunni Islamic jurist ibn Hajar al-Haytami discussed Maktab schools. In response to a petition from a retired Shia Islamic judge who ran a Madhab elementary school for orphans, al-Haytami issues a fatwa outlining a structure of Maktab education that prevented any physical or economic exploitation of enrolled orphans. Primary education was imparted through the 'Maktab' which were attached with mosque or were independent of the mosque 'Khanqahs' of the saints also at some places served as centers of education. Several learned men also taught students at their residences. Almost every village had at least, one 'Maktab'. There were several 'Maktab' in town and

cities. The ‘Maktab’ were run under the guidance of the learned ‘Maulavis’. They were supposed to be very pious. Most of the Maktab were either patronized by rulers or had endowment. They were dependent on the charity of the philanthropists. **Buildings:** In general, the students sat on the ground in the rows under the shade of a tree and the teacher used mat or deer-skin to sit at. He also attended to the students while standing. **Age of admission:** At the age of four years, four months and four days, ‘Maktab’ ceremony or ‘Bismillah’ was performed to indicate the beginning of the child. This was considered as an auspicious moment for initiation or starting education. Good wishes were offered to the child. ‘Surah-i-Iqra’ a chapter from the holy Quran was recited on this occasion. In Maktab children were made to remember the tenets of Quran ‘(Koran). Reading, writing and primary arithmetic were imparted to them. Besides they were given the education of Arabic script, Persian language and script. The stories of Prophets and Muslim Fakirs were also told to the children. Children were also imparted the knowledge of art of writing and conversation. The system of oral education was mostly prevalent in those days.

Curriculum and Mode of Instruction

- (i) During those days there were no printed books for the beginners. Wooden books (taktis) were used.
- (ii) The Quran: After alphabets, words were taught to students
- (iii) Stress on Calligraphy: beautiful and fine handwriting was an important element of instruction.
- (iv) Teaching of Grammar: Grammar was taught as it was considered very valuable in teaching the languages.
- (v) Religious Instruction: Instruction imparted in the ‘Maktab’ was religious.
- (vi) Books other than Quran: After the Quran, the ‘Gulistan’ and the ‘Bostan’ poems of poet Firdausi were taken up.
- (vi) ‘Paharas’: Students also learned ‘Pahar’ (multiple of numbers). Students memorized these while uttering collective in a loud voice. The famous Persian Islamic philosopher and teacher, Ibn Sina (known as Avicenna in the West), wrote that children can learn better if taught in classes instead of individual tuition from private tutors, and he gave a number of reasons for why this is the case, citing the value of competition and emulation among pupils as well as the usefulness of group discussions and debates. Ibn Sina described the curriculum of a Maktab school in some detail, describing the curricula for two stages of education in a Maktab school. Ibn Sina refers to the secondary education stage of Maktab schooling as the period of specialization, when pupils should begin to acquire manual skills, regardless of their social status. He writes that children after the age of 14 should

be given a choice to choose and specialize in subjects they have an interest in, whether it was reading, manual skills, literature, preaching, medicine, geometry, trade and commerce, craftsmanship, or any other subject or profession they would be interested in pursuing for a future career.

Madrasah

The word madrasah is derived from the tri-consonantal Semitic root Ĭ-Ń-Ó D-R-S ‘to learn, study’, through the wazn (form/stem) (āYÚá (É mafʿal(ah), meaning a place where X is done. Therefore, madrasah literally means “a place where learning and studying are done”. The word is also present as a loanword with the same innocuous meaning in many Arabic-influenced languages, such as: Urdu, Bengali, Hindi, Persian, Turkish, Azeri, Kurdish, Indonesian, Malay and Bosnian.

1. In the Arabic language, the word āŃÓÉ madrasah simply means the same as school does in the English language, whether that is private, public or parochial school, as well as for any primary or secondary school whether Muslim, non-Muslim, or secular. Unlike the understanding of the word school in British English, the word madrasah is like the term school in American English, in that it can refer to a university-level or post-graduate school as well. For example, in the Ottoman Empire during the Early Modern Period, madrasahs had lower schools and specialized schools where the students became known as *danışmends*.
2. The usual Arabic word for a university, however, is simply ĬÇãÚÉ (ēāmīāh). The Hebrew cognate madrasah also connotes the meaning of a place of learning; the related term *midrash* literally refers to study or learning, but has acquired mystical and religious connotations. However, in English, the term madrasah usually refers to the specifically Islamic institutions. A typical Islamic school usually offers two courses of study: *hifaz* course teaching memorization of the Qur’an (the person who commits the entire Qur’an to memory is called *hafiz*); and an *æālim* course leading the candidate to become an accepted scholar in the community. A regular curriculum includes courses in Arabic, *tafsir* (Qur’anic interpretation), *Sharia* (Islamic law), *hadiths* (recorded sayings and deeds of Prophet Muhammad), *mantiq* (logic), and Muslim history. In the Ottoman Empire, during the Early Modern Period, the study of *hadiths* was introduced by Süleyman I.
3. Depending on the educational demands, some madrasahs also offer additional advanced courses in Arabic literature, English and other foreign languages, as well as science and world history. Ottoman madrasahs along with religious teachings also taught “styles of writing, grammar, syntax, poetry, composition, natural sciences, political sciences, and

etiquette. People of all ages attend, and many often move on to becoming imams. The certificate of an ‘ālim for example, requires approximately twelve years of study. A good number of the hafizes (plural of hafiz) are the product of the madrasahs. The madrasahs also resemble colleges, where people take evening classes and reside in dormitories. An important function of the madrasahs is to admit orphans and poor children in order to provide them with education and training. Madrasahs may enroll female students; however, they study separately from the men.

In South Africa, the madrasahs also play a social and cultural role in giving after-school religious instruction to Muslim children who attend government or private non-religious schools. However, increasing numbers of more affluent Muslim children attend full-fledged private Islamic schools, which combine secular and religious education. Among Muslims of Indian origin, madrasahs also used to provide instruction in Urdu, although this is far less common today than it used to be.

History of Madrasahs

Madrasahs did not exist in the early beginnings of Islam. Their formation can probably be traced to the early Islamic custom of meeting in mosques to discuss religious issues. At this early stage, people seeking religious knowledge tended to gather around certain more knowledgeable Muslims. These informal teachers later became known as shaykhs; and these shaykhs began to hold regular religious education sessions called maēālis ‘sessions’. Established in 859, qāmiāat al-Qarawīyyīn (located in al-Qarawīyyīn Mosque) in the city of Fas, Morocco, is considered the oldest madrasah in the Muslim world. It was founded by Fāmimah al-Fīhrī, the daughter of a wealthy merchant named Muhammad al-Fīhrī. This was later followed by what is now al-Azhar University, established in 959 in Cairo, Egypt. During the late ‘Abbasid period, the Seljuk vizier Ni‘ām al-Mulk created one of the first major official academic institutions known in history as the Madrasah Ni‘āmiyyah, based on the informal maēālis (sessions of the shaykhs). Ni‘ām al-Mulk, who would later be murdered by the Assassins (Ṣassassin), created a system of state madrasahs (in his time they were called the Ni‘āmiyyahs, named after him) in various ‘Abbasid cities at the end of the 11th century. During the rule of the Fatimid and Mamluk dynasties and their successor states in the medieval Middle East, many of the ruling elite founded madrasahs through a religious endowment known as the waqf. Not only was the madrasah a potent symbol of status but it was an effective means of transmitting wealth and status to their descendants. Especially during the Mamluk period, when only former slaves could assume power, the sons of the ruling Mamluk elite were unable to inherit. Guaranteed positions within the new madrasahs thus allowed them to maintain status. Madrasahs built in this period include the Mosque-Madrasah of Sultan Ṣasan in Cairo. Dimitri Gutas and the Stanford Encyclopedia of Philosophy consider the period between the 11th and 14th centuries to be the “Golden Age” of Arabic and Islamic philosophy, initiated by al-Ghazali’s successful integration of logic

into the madrasah curriculum and the subsequent rise of Avicennism. At the beginning of the Caliphate or Islamic Empire, the reliance on courts initially confined sponsorship and scholarly activities to major centers. Within several centuries, the development of Muslim educational institutions such as the madrasah and masjid eventually introduced such activities to provincial towns and dispersed them across the Islamic legal schools and Sufi orders. In addition to religious subjects, they also taught the “rational sciences,” as varied as mathematics, astronomy, astrology, geography, alchemy, philosophy, magic, and occultism, depending on the curriculum of the specific institution in question. The madrasahs, however, were not centers of advanced scientific study; scientific advances in Islam were usually carried out by scholars working under the patronage of royal courts. During this time, [when] the Caliphate experienced a growth in literacy, having the highest literacy rate of the Middle Ages, comparable to classical Athens’ literacy in antiquity but on a much larger scale. The emergence of the maktab and madrasah institutions played a fundamental role in the relatively high literacy rates of the medieval Islamic world. The following excerpt provides a brief synopsis of the historical origins and starting points for the teachings that took place in the Ottoman madrasahs in the Early Modern Period: “Taşköprülüzâde’s concept of knowledge and his division of the sciences provides a starting point for a study of learning and Madrasa education in the Ottoman Empire. Taşköprülüzâde recognizes four stages of knowledge—spiritual, intellectual, oral and written. Thus all the sciences fall into one of these seven categories: calligraphic sciences, oral sciences, intellectual sciences, spiritual sciences, theoretical rational sciences, practical rational sciences. The first Ottoman madrasa was created in Iznik in 1331, when a converted Church building was assigned as a madrasa to a famous scholar, Dâvûd of Kayseri. Suleyman made an important change in the hierarchy of Ottoman medreses. He established four general medreses and two more for specialized studies, one devoted to the hadith and the other to medicine. He gave the highest ranking to these and thus established the hierarchy of the medreses which was to continue until the end of the empire

4.7 MISSIONARY SCHOOLS

A mission school or missionary school is a religious school originally developed and run by Christian missionaries. The mission school was commonly used in the colonial era for the purposes of Westernization of local people. These may be day schools or residential schools (as in the Canadian Indian residential school system). Mission schools were established in India as early as the 16th century. They eventually appeared on almost every continent, and persisted in some regions to the late 20th century.

These schools often adopted an evangelical and “heavily denominational” approach to religious education, with the intention of producing new teachers and religious leaders to propagate Christianity among the local population. They also provided academic and vocational training, and usually discouraged the traditional practices of the local people. Mission schools were sometimes government-funded, for

example in the US “when Congress felt less inclined to provide the large sums of money needed to establish government schools” to educate the American Indian population

Characteristics of missionaries

Missionaries don’t have one personality type or skill set, but they do have a particular heart from God. While this is not an exhaustive list, it can be a starting point for identifying what a missionary looks like. Following are some important characteristics of missionaries

1. They want to make the world a better place

Do you read about tragedies in the news and want to do something about it? Missionaries have the desire to bring God’s goodness into every aspect of life, whether that’s serving at a soup kitchen, rebuilding homes damaged by flooding, or teaching children a song about God’s love.

2. Missionaries want to use their skills and talents for God

It doesn’t matter if they are a graphic designer, chef, writer, musician or nanny, missionaries want to use what they have to serve others and the kingdom of God. They know that God created them to uniquely impact the people in their lives and work within their passions with excellence.

3. They will eat anything

Missionaries love to explore different foods and will try anything with a smile on their face. They realize that even if their taste buds rebel, what’s at stake is greater than the food on the plate—it’s relationships with the people sitting around the table (or on the floor, depending).

4. They get excited when they hear a foreign language

Missionaries have a desire to learn new languages so they connect with people from different cultures and nations. They know even just speaking a couple of phrases in someone’s mother tongue can create a bridge. Hearing worship songs in another language sends shivers down their spine. They search for the beauty within each culture and are eager to speak with people from different nations.

5. Authentic community is important to them.

Introversion or extroversion doesn’t matter, what missionaries have is a desire to do life with other Christians and then bring others into that community. They love people and

desire to live a life with friends from multicultural backgrounds who challenge and encourage them to become closer to God

6. They like to travel.

Missionaries get excited by Jesus' command to "Go into all the world and preach the Gospel." They don't mind long train rides, red-eye flights and rickshaw rides that take them to new places and people. But with our increasingly urban society, you often don't have to travel far to reach the nations.

7. They don't let awkward moments and risks stop them.

Cross-cultural relationships can lead to some embarrassing moments, like getting directions wrong or saying something completely ridiculous in a foreign language. Missionaries know there is a learning curve, but they don't hold back from reaching out and going where God is leading them. They are lifelong learners.

8. God's love has changed them.

Maybe it was early in their life or a recent revelation, but Jesus' sacrifice on the cross has touched them in a deep way. They live from that place of a much-loved son or daughter, and want to share God's love with others in a tangible way.

9. Missionaries are friendly.

Once again, it's not about personality, but about heart attitude. Missionaries love people and want to get to know their stories and be a part of people's lives. Their interest and compassion for people may express itself in different ways, but a fundamental love of people is foundational to their lives.

10. They know they're not perfect.

And they know that's okay. But they continue to follow after God anyway and walk each day in humility, always seeking to grow closer to Him and keeping that relationship central to their life.

4.8 RESIDENTIAL SCHOOLS

Teaching is a highly professional activity which demands specialized knowledge, skill and behavior. Teachers' professionalism comprises competence, performance and behavior which reflect on teachers' personality in school and society. Professional competence is fundamental in teaching profession which includes preparation of teacher for classroom processes, acquisition of knowledge of subject and facilitates

personality development of children. Professional competence results in performance of teacher in terms of overall development of children. The competent teacher is supposed to perform better in the interest of the children and society as well. It has been aptly remarked, “If you educate a boy, you educate one individual but if you educate a girl, you educate the whole family and if you educate a teacher, you educate the whole family and if you educate a teacher, you educate the whole community”. Teacher education is not teaching the teachers how to teach. It is to kindle his initiative, to keep it alive, to minimize the evils of the “hit and miss” process and to save time, energy, money and trouble of the teacher and taught. Teacher education is needed for developing a purpose and for formation of a positive attitude for the profession. The success of the educational process depends to a rigid extent on the characteristics and ability of the teacher who is the corner stone of the arch of education. The expansion of teacher education was observed in terms of quantitative and qualitative aspects. All the above described commissions and report emphasis on the quality of teachers in general and teacher educator in specific. At present teachers are not the mere transmitters of information but facilitators in the path of students urge for more knowledge. The existing teacher training institutions of the state has yet lot to do for teachers in order to articulate innovations in terms of approach, pedagogy for qualitative improvement of school education so that they can response to the various demands of the student community.

4.9 LESSON END EXERCISE

1. Discuss the Nature and Concept of Teacher Education.
2. Broadly explain the features of Gurukul system of education.
3. Explain the basic difference in the curriculum of Madrasa’s and Maktaba’s?
4. What is the role of Residential Schools in Indian education system?
5. Missionary Schools are important part of Indian Education. Discuss.
6. Discuss the nature of Teacher Education in Independent India.
7. Trace out the evolution of Teacher Education in India during British Period.

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4.10 ANSWERS TO CHECK YOUR PROGRESS

Check your Progress-2

- (i) Internship (ii) Preservice, Inservice (iii) District Institute of Education
(iv) Teacher Eligibility Test, Principal Eligibility Test



EDUCATION - CONCEPT, NATURE AND SCOPE

STRUCTURE

- 5.1 Introduction
- 5.2 Objectives
- 5.3 Concept of Education
- 5.4 Nature of Education
- 5.5 Scope of Education
- 5.6 Education for Individual and Society
- 5.7 Importance of subject of Education for a Teacher
- 5.8 Let Us Sum Up
- 5.9 Lesson End Exercise
- 5.10 Suggested Further Readings

5.1 INTRODUCTION

In the previous lesson, you have learnt about the education in Indian scenario. The present lesson will make you understand the meaning, nature and scope of Education. You will be able to know various definitions of Education. The lesson will also explore the role of education for individual and society. You will also come to know the importance of the subject of Education to be a teacher.

5.2 OBJECTIVES

After reading this lesson, you shall be able to:

- describe the meaning, nature and scope of education as a discipline,
- explain various definitions of Education,

- discuss importance of education for individual and societal development, and
- critically examine issues related to importance of education as an important subject to be a teacher.

5.3 CONCEPT OF EDUCATION

Education is a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude. It makes an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life.

Education has been described as a process of waking up to life:

- Waking up to life and its mysteries, its solvable problems and the ways to solve the problems and celebrate the mysteries of life.
- Waking up to the inter-dependencies of all things, to the threat to our global village, to the power within the human race to create alternatives, to the obstacles entrenched in economic, social and political structures that prevent our waking up.

Education in the broadest sense of the term is meant to aid the human being in his/her pursuit of wholeness. Wholeness implies the harmonious development of all the potentialities God has given to a human person. True education is the harmonious development of the physical, mental, moral (spiritual), and social faculties, the four dimensions of life, for a life of dedicated service.

Etymological Meaning of Education

Etymologically, the word 'Education' has been derived from different Latin words.

- ✓ 'educare' which means 'to bring out' or 'to nourish'.
- ✓ 'educere' which means 'to lead out' or 'to draw out'.
- ✓ 'educatum' which means 'act of teaching' or 'training'.
- ✓ 'educatus' which means 'to bring up, rear, educate'.

The Greek word 'pedagogy' is sometimes used for education.

The most common Indian word 'shiksha' is derived from the Sanskrit verbal root 'shas' which means 'to discipline', 'to control', 'to instruct' and 'to teach'.

Similarly the word '**vidya**' is derived from Sanskrit verbal root '**vid**' which means '**to know**'. **Vidya** is thus the subject matter of knowledge. This shows that disciplining the mind and imparting knowledge where the foremost considerations in India.

Definitions

Since time immemorial, education is estimated as the right road to progress and prosperity. Different educationists' thoughts from both Eastern and Western side have explained the term 'education' according to the need of the hour. Various educationists have given their views on education. Some important definitions are:

- ✓ **Mahatma Gandhi** – “By education I mean an all-round drawing out of the best in man – body, mind and spirit.”
- ✓ **Rabindranath Tagore** – “Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life.”
- ✓ **Dr. Zakir Husain** – “Education is the process of the individual mind, getting to its full possible development.”
- ✓ **Swami Vivekananda** – “Education is the manifestation of divine perfection already existing in man.”
- ✓ **Aristotle** – “Education is the creation of sound mind in a sound body.”
- ✓ **Rousseau** – “Education is the child’s development from within.”
- ✓ **Herbert Spencer**– “Education is complete living.”
- ✓ **Plato** – “Education is the capacity to feel pleasure and pain at the right moment.”
- ✓ **Aristotle** – “Education is the creation of a sound mind in a sound body.”
- ✓ **Pestalozzi** – “Education is natural, harmonious and progressive development of man’s innate powers.”
- ✓ **Froebel** - “Education is enfoldment of what is already enfolded in the germ.”
- ✓ **T.P. Nunn** – “Education is the complete development of the individuality of the child.”
- ✓ **John Dewey** – “Education is the process of living through a continuous reconstruction of experiences.”
- ✓ **Indira Gandhi** – “Education is a liberating force and in our age it is also a democratizing

force, cutting across the barriers of caste and class, smoothing out inequalities imposed by birth and other circumstances.”

John Locke said, “Plants are developed by cultivation and men by education”. This world would have been enveloped in intellectual darkness if it had not been illuminated by the light of education. It is right to say that the story of civilization is the story of education. Thus, education is an integral part of human life. It is the basic condition for a development of a whole man and vital instrument for accelerating the well being and prosperity by the light of education.

Webster defines *education* as the process of educating or teaching (now that’s really useful, isn’t it?). *Educate* is further defined as “to develop the knowledge, skill, or character of...” Thus, from these definitions, we might assume that the purpose of education is to develop the knowledge, skill, or character of students.

Check Your Progress - I

Note: (a) Write your answer to the following questions.

(b) Compare your answers with the above subsection.

1. What is the origin of the word Education?

(a) ‘E’ and ‘Catum’

(b) ‘Edu’ and ‘Catum’

(c) Word ‘Educate’

(d) None of these.

2. Which of the following statements is correct?

(a) Education is an art

(b) Education is a science

(c) It is neither an art nor science

(d) To some extent it is art and to some extent it is science.

3. Education is the manifestation of ————— perfection already present in man.

4. What do you understand by the term Education?

5.4 NATURE OF EDUCATION

As is the meaning of education, so is its nature. It is very complex. Let us now discuss the nature of education:

- ❖ **Education is a life-long process**-Education is a continuous and lifelong process. It starts from the womb of the mother and continues till death. It is the process of development from infancy to maturity. It includes the effect of everything which influences human personality.
- ❖ **Education is a systematic process**-It refers to transact its activities through a systematic institution and regulation.
- ❖ **Education is development of individual and the society**-It is called a force for social development, which brings improvement in every aspect in the society.
- ❖ **Education is modification of behaviour**- Human behaviour is modified and improved through educational process.
- ❖ **Education is purposive**-Every individual has some goal in his life. Education contributes in attainment of that goal. There is a definite purpose underlined all educational activities.
- ❖ **Education is a training**-Human senses, mind, behaviour, activities, skills are trained in a constructive and socially desirable way.
- ❖ **Education is instruction and direction**-It directs and instructs an individual to fulfill his desires and needs for exaltation of his whole personality.
- ❖ **Education is life**-Life without education is meaningless and like the life of a beast. Every aspect and incident needs education for its sound development.
- ❖ **Education is continuous reconstruction of our experiences**-As per the definition of John Dewey education reconstructs and remodels our experiences towards socially desirable way.
- ❖ **Education helps in individual adjustment**-a man is a social being. If he is not able to adjust himself in different aspects of life his personality can't remain balanced. Through the medium of education he learns to adjust himself with the friends, class fellows, parents, relations, neighbours and teachers etc.
- ❖ **Education is balanced development**-Education is concerned with the development of all faculties of the child. It performs the functions of the physical, mental, aesthetic, moral,

economic, spiritual development of the individual so that the individual may get rid of his animal instincts by sublimating the same so that he becomes a civilized person.

- ❖ **Education is a dynamic process**-Education is not a static but a dynamic process which develops the child according to changing situations and times. It always induces the individual towards progress. It reconstructs the society according to the changing needs of the time and place of the society.
- ❖ **Education is a bipolar process**-According to Adams, education is a bipolar process in which one personality acts on another to modify the development of other person. The process is not only conscious but deliberate.
- ❖ **Education is a three dimensional process**-John Dewey has rightly remarked, “All educations proceeds by participation of the individual in the social consciousness of the race.” Thus it is the society which will determine the aims, contents and methods of teachings. In this way the process of education consists of 3 poles – the teacher, the child and the society.
- ❖ **Education as growth**-The end of growth is more growth and the end of education is more education. According to John Dewey, “an individual is a changing and growing personality.” The purpose of education is to facilitate the process of his/her growth.

Therefore, the role of education is countless for a perfect society and man. It is necessary for every society and nation to bring holistic happiness and prosperity to its individuals.
- ❖ **Education as social change and progress**-A society is a well-organized human community. A mass people may not create a society. There must be active co-operation and intimate interaction among the members of the community. A society is not constant or static. It is rather dynamic and subject to change. A society is composed of individuals and when the ideas of individuals change the society is bound to change. According to Maclver social change is a process, which influences and change human life in different directions. Change is the law of human life and society. The function of education is to maintain this progressive trend.
- ❖ **Education as Process Socialization**-Education is a process both in the narrower as well as in the wider sense. Ancient people used to collect facts and information about nature for survival. This is nothing but education. In the wider sense, education is acquisition of experience throughout life. Experience brings changes in human life and behaviour. It is the primary function of formal education to accelerate and facilitate social progress.

Points to remember

Education: derived from educatum or educare means to train, to mould, to bring up, to lead out, to draw out or propulsion from inward to outward.

Narrower meaning: A process for certain periods from schooling to colleges through fixed time, fixed curriculum, fixed classes, fixed subjects for degree or certificate. **Wider meaning:** it goes on throughout the life from birth till death.

Nature of Education: Education as preparation. Education as mental discipline, Education as growth and development, Education as direction, Education as adjustment and self-activity, Education as social change and progress, Education as Process Socialization.

5.5 SCOPE OF EDUCATION

Scope means range of view outlook field or opportunity of activity operation and application. Education has a wider meaning and application.

❖ **Educational philosophy**

Philosophy of education covers aims of education, nature of education, importance of education, function of education its very old and essential part of education.

❖ **Educational psychology**

Main aim of education is the development of child. Psychology helps to understand the child better and development of child with respect of physical, mental, emotional, social adjustment, individual difference, personality, thinking, reasoning, problem solving.

❖ **Educational sociology**

A child lives in the society so it is important for him to know about the society, the nature of society, type of society, interdependence between culture and society.

❖ **History of education**

It is also important to know background, origin, development, growth and aspect of the subjects.

And also education system, method of teaching, during ancient period, medieval period, British period and modern period.

❖ **Economics of education**

For the growth of business and market, the world class economical education is important for each and important.

❖ **Method of teaching**

In ancient time the pupil were passive listeners but now they actively participate with the teacher in the process of education. So the skill and proficiency of difference teaching methods needs to be developed.

❖ **Educational administration and supervision**

The educational institution and the system has to be supervised and administrated smoothly so that the process of education goes well. It includes:

- regulation of fund,
- democratic administration,
- autonomy,
- personnel management etc.

❖ **Problems of education**

This scope includes problems of teaching management of education and also suggestion and remedies for it.

❖ **Population education**

Viewing at the undesirable growth of population, an awareness is created through population education.

❖ **Environmental education**

Ecological in balances have drown the attentions of intelligence today.

So looking at the environmental problems study of environment education has great importance.

Check Your Progress-2

Note: (a) Write your answer to the following questions.

(b) Compare your answers with the above subsection.

1. Explain the nature of Education.

2. Write a short note on Education as the preparation of life.

5.6 EDUCATION FOR INDIVIDUAL AND SOCIETY

Education is essential for every society and individual. It is life itself but not a preparation for life. Man has various qualities. These qualities of the individual should be developed for the improvement of the country. So education plays a complementary role for overall individual, social and national development. It enables an individual to realize his highest self and goal. The key functions and roles of education towards individual, society and country are listed below:

Functions of education towards individual:

- ❖ **Development of inborn capabilities-** Education helps the child to develop the inborn potentialities of child providing scope to develop.
- ❖ **Modification of behaviour-** Education helps to modify the past behaviour through learning and through different agencies of education.
- ❖ **All-round development-** Education aims at the all round development of child-
physical,
mental,
social,
emotional, and
spiritual.
- ◆ **Preparing for the future-** After completion of education the child can earn its livelihood getting proper education, which has productivity. The education should be imparted

according to the own interest of the child. So education is productive only if it is able to produce productive human beings.

- ◆ **Developing personality-** The whole personality of the child is developed physically, intellectually, morally, socially, aesthetically and spiritually. He is recognized in the society.
- ◆ **Helping for adjustability-** In this competitive world, survival of the fittest is the mantra. Man differs from beast. Man has reasoning and thinking power. Man tries his best to adjust with his own environment through education.

So individual scope of education includes –

- ❖ development of natural abilities,
- ❖ character-building,
- ❖ development of personality,
- ❖ preparation for adult life,
- ❖ sublimation and control of basic instincts and
- ❖ proper use of leisure time etc.

Functions of education towards society:

- ◆ **Social change and control:**

The society is never static. It is progressive and dynamic. The child lives in society. It is the social environment where the personality of the child can be developed. The old traditions, customs are preserved and transmitted with the situations, which are ever changing. We should not think or believe in the blind beliefs, which are hindrances towards our development. Education helps to walk with the development of science and technology.

- ◆ **Reconstruction of experiences:**

Education is life-long process. Life is education and education is life. Life is full of experiences. One cannot live with his past experiences which are unable to adjust in the society. So education helps the individual to reconstruct the experience and adjust with the environment.

- ◆ **Development of social and moral value:**

Education teaches the moral value and social value like co-operation, tolerance, sympathy, fellow feelings, love affection, respect towards elder, helping the poor and needy persons.

♦ **Providing opportunity or equality:**

Indian Constitution has introduced the term 'equality' because we are not getting equal opportunities in all aspects. Education teaches us to give equal opportunities in all aspects irrespective of caste, creed, colour, sex and religion.

Therefore, really education is an essential ingredient for all ages and stages of the life of an individual, society as well as the nation. Education can be a real panacea for all social evils.

Social scope of education broadly includes –

- creation of the sense of citizenship,
- development of a sense of community involvement,
- protection and increase of culture and civilization,
- increasing consciousness of other cultures,
- encouragement to social welfare,
- national development,
- developing national integration and international understanding.

Synthesis between individual and social aims of education:

Individual cannot develop in vacuum. According to John Adams, "Individuality requires a social medium to grow." And T.P. Nunn says, "Individuality develops in social environment."

There exists a functional relationship between the two. The individual lives in and through the society. He is influencing and is being influenced by the society. He is making his own contribution to society, while society is enriching his personality and also helps him to meet many of his needs. The progress of the society and the individual go hand in hand, and both exist for mutual benefit. Hence the aim of education may be defined as the highest development of the individual as a member of the society.

According to **Sidney Smith**, "the real object of education is to give children resources that will endure as long as life endures; habits that time will ameliorate, not destroy; occupations that will render sickness tolerable, solitude pleasant, age venerable, life more dignified and useful, and death less terrible." **S. Radhakrishnan** observes "The goal of education is not merely to produce good individuals, but to turn our individuals who understand their social responsibilities as integral elements of the society in which they live." Again, according to **Tyron Edwards**, "The great end of education is, to discipline rather than to furnish the mind; to train it to the use of its own powers, rather than fill it with the accumulation of others."

5.7 IMPORTANCE OF SUBJECT OF EDUCATION FOR A TEACHER

The answer is that teachers - whether they are subject specialists or generalists - need a wide range of different skills and attitudes if they are to assist their students achieve high outcomes. These should include relationships with students, subject matter knowledge and also an understanding of pedagogical processes to develop the understanding that is required. Should a teacher fail to have any of these, then it is likely that the learning in the classroom will not be as successful. However, it would be foolish to isolate one of these skills to the exclusion of all others: teaching, like most people-centred professions, requires a range of abilities and skills that the practitioner carefully weaves together, in such a way as to provide the most meaningful experience possible.

So we can say that Education is concerned with the aspects such as,

- who (Teacher Educator),
- whom (Student teacher),
- what (Content) and
- how (Teaching Strategy).

Teacher education is dependent upon the quality of teacher educators. The quality of pedagogical inputs in teacher education programmes and their effective utilization for the purpose of preparing prospective teachers depend largely on the professional competence of teacher educators and the ways in which it is utilized for strengthening the teacher education programme. Teacher education, thus, first deals with the preparation of effective teacher educators. Teacher education reaches out to the student teachers by providing the relevant knowledge, attitude and skills to function effectively in their teaching profession. It serves to equip the student teachers with the conceptual and theoretical framework within which they can understand the intricacies of the profession. It aims at creating the necessary attitude in student teachers towards the stakeholders of the profession, so that they approach the challenges posed by the environment in a very positive manner. It empowers the student teachers with the skills (teaching and soft skills) that would enable them to carry on the functions in the most efficient and effective manner. Teacher education therefore pays attention to its content matter.

5.8 LET US SUM UP

To sum up, it can be said that Education is a process in which and by which the knowledge, characters and behaviour of the human beings are shaped and moulded. Education lead to the enlightenment of mankind. Imam Ghazali said that education is a process which enables an individual to distinguish between the true and false, the good and bad, the right conduct and the evil doing. Aristotle said

education is process of creation of sound mind in a sound body. Pestolozzi said education is a natural, progressive and systematic development of all the forces. It distinguishes human being from other creations. The process of education is not only self- realization of the individual but it is also to bring into action the potential in man.

Education in the narrow sense does not include self culture and the general influences of one's surroundings, but only those special influences which are consciously and designedly brought to bear upon the youngster by the adult persons of the community whether through the family, the church or the state.

— Thomas Raymont (1906)

5.9 LESSON END EXERCISE

- Q1: What is the meaning and scope of Education in the present scenario?
- Q2: What are the benefits of studying Education as a subject for becoming an efficient teacher?
- Q3. Elucidate the relevance of Education in the present context
- Q4. Discuss the following meanings of education by referring to the books cited in the reference list at the end of this chapter or by going to the library.
- Education as preparation for life
 - Education as direction.
 - Education is lifelong process.

5.10 SUGGESTED FURTHER READINGS

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PHILOSOPHY - CONCEPT, NATURE, BRACHES AND SCOPE

STRUCTURE

- 6.1 Introduction
- 6.2 Objectives
- 6.3 Meaning of the Philosophy and Education
- 6.4 Concept of Philosophy of Education
- 6.5 Scope of Philosophy of Education
- 6.6 Branches of Philosophy of Education
- 6.7 Role of Philosophy in Professional life of a Teacher
- 6.8 Let Us Sum Up
- 6.9 Lesson End Exercise
- 6.10 Suggested Further Readings
- 6.11 Answers to Check Your Progress

6.1 INTRODUCTION

Philosophy is a search for a general understanding of values and reality by chiefly speculative rather than observational means. It signifies a natural and necessary urge in human beings to know themselves and the world in which they live and move and have their being. Western philosophy remained more or less true to the etymological meaning of philosophy in being essentially an intellectual quest for truth. Philosophy is a comprehensive system of ideas about human nature and the nature of the reality we live in. It is a guide for living, because the issues it addresses are basic and pervasive, determining the course we take in life and how we treat other people. Hence we can say that all the aspects of human life are influenced and governed by the philosophical consideration. As a field of study philosophy is one of the oldest disciplines. It is considered as a mother of all the sciences. In fact it is at the root of all

knowledge. Education has also drawn its material from different philosophical bases. Education, like philosophy is also closely related to human life. Therefore, being an important life activity education is also greatly influenced by philosophy. Various fields of philosophy like the political philosophy, social philosophy and economic philosophy have great influence on the various aspects of education like educational procedures, processes, policies, planning and its implementation, from both the theoretical and practical aspects. In order to understand the concept of Philosophy of education it is necessary to first understand the meaning of the two terms:

1. Philosophy and 2.Education.

6.2 OBJECTIVES

After reading this lesson, you shall be able to :

- discuss the meaning of philosophy of education,
- explain the unlimited scope of philosophy of education,
- enumerate the various functions of philosophy of education,
- state the various methods of philosophical inquiry, and
- describe the relationship between philosophy of teaching and teaching styles.

6.3 MEANING OF PHILOSOPHY AND EDUCATION

Philosophy is not a “Way of Life” . Every person does not have his or her own “Philosophy”. Philosophy is not simply a theory about something. Nor is Philosophy a belief or a wish. Philosophy is an activity: a quest after wisdom. Philosophy is an activity of thought. Philosophy is a particular unique type of thought or style of thinking. Philosophy is not to be confused with its product. What a philosopher provides is a body of philosophic thought not a Philosophy. A philosopher enacts a Philosophy, a quest after wisdom. Philosophy is an activity of thought, a type of thinking. Philosophy is critical and comprehensive thought, the most critical and comprehensive manner of thinking which the human species has yet devised. This intellectual process includes both an analytic and synthetic mode of operation. Philosophy as a critical and comprehensive process of thought involves resolving confusion, unmasking assumptions, revealing presuppositions, distinguishing importance, testing positions, correcting distortions, looking for reasons, examining world-views and questioning conceptual frameworks. It also includes dispelling ignorance, enriching understanding, broadening experience, expanding horizons, developing imagination , controlling emotion, exploring values, fixing beliefs by rational inquiry, establishing habits of acting, widening considerations, synthesizing knowledge and questing for wisdom.

The word philosophy literally means love of wisdom; It is derived from two Greek words i.e. **‘phileo’ (love) and ‘Sophia’ (wisdom).**

This tells us something about the nature of philosophy, but not much, because many disciplines seek wisdom. Since times immemorial there have been various pursuits for the universe, birth and death, sorrow and joy. Various ages have produced different thoughts throwing light upon the mystic region. The ultimate truth is yet to be found out. This eternal quest for truth ‘lends the origin of philosophy. A love of wisdom is the essence for any philosophy investigation.

Philosophy is thought which is

- critical and comprehensive
- analytic and synthetic
- practical and theoretical
- logical and empirical

The subject of philosophical inquiry is the reality itself. There are different schools of philosophy depending on the answers they seek to the question of reality. It is the search for understanding of man, nature and the universe.

There are different branches of philosophy-

- ✓ Axiology
- ✓ Epistemology
- ✓ Metaphysics, etc.

There are different fields of philosophy such as educational philosophy, social philosophy, political philosophy, economic philosophy etc.

There are also different philosophical approaches such as idealism, naturalism, pragmatism, materialism, and so on.

Philosophy is thought which is

- | | |
|--------------------------|------------------------------|
| • analytic and synthetic | • critical and comprehensive |
| • logical and empirical | • practical and theoretical |

Definitions of Philosophy

Philosophy is a critical approach to the human life, all objective events and to all scientific

knowledge, which is the essence of all knowledge, sciences and the human life. Here are some definition of philosophy given by famous philosophers:

- ❖ Philosophy is that which grasps its own era in thought.” — [Hegel]
- ❖ Philosophy is an interpretation of the world in order to change it.” — [Karl Marx]
- ❖ “... [philosophy] is the acquisition of knowledge.” — [Plato]
- ❖ Philosophy is the science which investigates the nature of being, as it is in itself.
— [Aristotle]
- ❖ Philosophy is a science of sciences. — [Comte]
- ❖ Philosophy is the science and criticism of cognition. — [Immanuel Kant]
- ❖ Philosophy in full sense is only man’s thinking. —[William James]

Meaning of Education

Etymologically, the word education is derived from educare (Latin) “bring up”, which is related to educere “bring out”, “bring forth what is within”, “bring out potential” and educere, “to lead”. Education in the largest sense is any act or experience that has a formative effect on the mind, character or physical ability of an individual. In its technical sense, education is the process by which society deliberately transmits its accumulated knowledge, skills and values from one generation to another.

Webster defines education as the process of educating or teaching (now that’s really useful, isn’t it?) Educate is further defined as “to develop the knowledge, skill, or character of...” Thus, from these definitions, we might assume that the purpose of education is to develop the knowledge, skill, or character of students. In ancient Greece, Socrates argued that education was about drawing out what was already within the student. (As many of you know, the word education comes from the Latin e-ducere meaning “to lead out.”) At the same time, the Sophists, a group of itinerant teachers, promised to give students the necessary knowledge and skills to gain positions with the city-state. Thus we see that there are different views and understandings of the meaning of the term education.

In the modern times it has acquired two different shades of meaning namely:

- ✓ an institutional instruction, given to students in school colleges formally ;and
- ✓ a pedagogical science, studied by the student of education.

In the words of Adam, education is the dynamic side of philosophy. Philosophy takes into its orbit, all the dimensions of human life. Similarly education also reflects the multifaceted nature of human life. Therefore, education is closely related to various aspects of human life and environment. Hence, the term

education has a wide connotation. It is difficult to define education by single definition. Philosophers and thinkers from Socrates to Dewey in west and a host of Indian philosophers have attempted to define education. However education can be understood as the deliberate and systematic influence exerted by a mature through instruction, and discipline. It means the harmonious development of all the powers of the human being; physical social, intellectual, aesthetic and spiritual. The essential elements in the educative process are a creative mind, a well integrated self, socially useful purposes and experience related to the interests of the individual, needs and abilities of the individual as a of a social group. In the historical development of man, education has been the right of a privileged few. It is only in recent centuries that education has come to be recognized as a human right. All have equal right to be educated as education has become sine qua non of civilization. Our discussion of the concept of education and the concept of philosophy form the basis of arriving at the definition of philosophy of education. (Definitions- Refer previous unit).

6.4 CONCEPT OF PHILOSOPHY OF EDUCATION

All human societies, past and present, have had a vested interest in education; and some wits have claimed that teaching (at its best an educational activity) is the second oldest profession. While not all societies channel sufficient resources into support for educational activities and institutions, all at the very least acknowledge their centrality—and for good reasons. For one thing, it is obvious that children are born illiterate and innumerate, and ignorant of the norms and cultural achievements of the community or society into which they have been thrust; but with the help of professional teachers and the dedicated amateurs in their families and immediate environs (and with the aid, too, of educational resources made available through the media and nowadays the internet), within a few years they can read, write, calculate, and act (at least often) in culturally-appropriate ways. Some learn these skills with more facility than others, and so education also serves as a social-sorting mechanism and undoubtedly has enormous impact on the economic fate of the individual. Put more abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens. It emerges that in pluralistic societies such as the Western democracies there are some groups that do not wholeheartedly support the development of autonomous individuals, for such folk can weaken a group from within by thinking for themselves and challenging communal norms and beliefs; from the point of view of groups whose survival is thus threatened, formal, state-provided education is not necessarily a good thing. But in other ways even these groups depend for their continuing survival on educational processes, as do the larger societies and nation states of which they are part; for as John Dewey put it in the opening chapter of his classic work *Democracy and Education* (1916), in its broadest sense education is the means of the —social continuity of life (Dewey, 1916, 3). Dewey pointed out that the —primary ineluctable facts of the birth and death of each one of the constituent members in a social

group make education a necessity, for despite this biological inevitability —the life of the group goes on (Dewey, 3). The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education, and educators, become scapegoats. It is not surprising that such an important social domain has attracted the attention of philosophers for thousands of years, especially as there are complex issues aplenty that have great philosophical interest. Abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens. But this is to cast matters in very individualistic terms, and it is fruitful also to take a societal perspective, where the picture changes somewhat. It emerges that in pluralistic societies such as the Western democracies there are some groups that do not wholeheartedly support the development of autonomous individuals, for such folk can weaken a group from within by thinking for themselves and challenging communal norms and beliefs; from the point of view of groups whose survival is thus threatened, formal, state-provided education is not necessarily a good thing. But in other ways even these groups depend for their continuing survival on educational processes, as do the larger societies and nationstates of which they are part; for as John Dewey put it in the opening chapter of his classic work *Democracy and Education* (1916), in its broadest sense education is the means of the —social continuity of life (Dewey, 1916, 3). Dewey pointed out that the —primary ineluctable facts of the birth and death of each one of the constituent members in a social group make education a necessity, for despite this biological inevitability —the life of the group goes on (Dewey, 3). The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education, and educators, become scapegoats. It is not surprising that such an important social domain has attracted the attention of philosophers for thousands of years, especially as there are complex issues aplenty that have great philosophical interest. The following are some issues that philosophers have deeply thought about and philosophy is still in the process of answering these questions. Is Education as transmission of knowledge versus education as the fostering of inquiry and reasoning skills that are conducive to the development of autonomy (which, roughly, is the tension between education as conservative and education as progressive, and also is closely related to differing views about human —perfectibility—issues that historically have been raised in the debate over the aims of education); the question of what this knowledge, and what these skills, ought to be—part of the domain of philosophy of the curriculum; the questions of how learning is possible, and what is it to have learned something—two sets of issues that relate to the question of the capacities and potentialities that are present at birth, and also to the process (and stages) of human development and to what degree this process is flexible and hence can be influenced or manipulated; the tension between liberal education and vocational education, and the overlapping issue of which should be given priority—education for personal development or education for citizenship (and

the issue of whether or not this is a false dichotomy); the differences (if any) between education and enculturation; the distinction between educating versus teaching versus training versus indoctrination; the relation between education and maintenance of the class structure of society, and the issue of whether different classes or cultural groups can— justly—be given educational programs that differ in content or in aims; the issue of whether the rights of children, parents, and socio-cultural or ethnic groups, conflict—and if they do, the question of whose rights should be dominant; the question as to whether or not all children have a right to state-provided education, and if so, should this education respect the beliefs and customs of all groups and how on earth would this be accomplished; and a set of complex issues about the relation between education and social reform, centering upon whether education is essentially conservative, or whether it can be an (or, the) agent of social change. It is here that that philosophy of education plays an important role in providing direction to education on the following issues as well as providing a theory of knowledge for education to work upon. Philosophy of education is essentially a method of approaching educational experience rather than a body of conclusions. It is the specific method which makes it philosophical. Philosophical method is critical, comprehensive and synthetic.

Relationship between Philosophy and Education

Philosophy and education are two different fields of studies but they are closely linked together, because without any rational thinking prior to education, the whole educational process is directionless. The relationship between philosophy and education is explained as follows:

1. Aims & Objectives

Education in every society is directed for specific aims and objectives. That aims and objectives are set by a philosophical approach. It is philosophy which lays down norms and standards of good life. The values to be inculcated among the students are the concerns of philosophy. However, no single philosophy can determine the aims of education. Idealism speaks about the eternal values of truth, beauty and goodness; pragmatism would advocate utilitarian approach i.e. education for life. Aims of education have to be flexible because of changing socio cultural, socio economic and socio political situations. Nonetheless all these issues are philosophical issues. If Plato wanted an ideal state so he used education as an instrument and set aims and objectives to be achieved by his ideal educational plan.

2. Methods & Curriculum

What should be the teaching methodology? And what kind of teacher should be? And what kind of curriculum be taught to the students? All the answers are given by philosophy. So education is dependent on philosophy for guidance in various areas of Curriculum : The contents of curriculum always have philosophical background. For instance idealists

will stress self-knowledge and pragmatists will emphasize on technology and experimentation. On the other hand naturalist will emphasize on nature study.

3. Philosophy of Education

There is a separate branch of philosophy which is called philosophy of education. The branch investigates that what should be the nature of education? Whether the educational aims be based on specific religion, social, moral, scientific basis. And how these aims can be achieved?

4. Education is the Dynamic Side of Philosophy

Here the great scholars like Ghazali, Iqbal, Plato, and Aristotle wanted that their philosophies should be given practical shape. The shape can be given only through well planned education system.

5. Sound mind in Sound Body or Virtuous Man

The main purpose of education is to have sound mind in a sound body, and virtuous person. Philosophy gives answers and discuss that what is sound mind, sound body, and what virtuous person is. How we can say the philosophy is the contemplative aspect of education and education is the dynamic aspect philosophy.

Relationship between education and philosophy is very close. They are called the two sides of the same coin. That's why educationists and teachers must have basic information about various educational philosophies in order to know the whole nature of a specific educational ends.

Check Your Progress-1

Note : (a) Answers the questions given below.

(b) Check your answers with those given at the end of the lesson.

Q1. _____ branch of philosophy deals with knowledge, its structure, method and validity.

Q2. On what is based the need for teaching philosophy of education?

- (a) All pupils are not alike
- (b) Different systems of education found in different countries
- (c) Different philosophies expressed different points of view on every aspect of education
- (d) Different ways of teaching-learning.

Q3. _____ emphasized that education should be a social process.

6.5 SCOPE OF PHILOSOPHY OF EDUCATION

The general scope of philosophy is very vast. Within its scope, we discuss soul, God, mystic powers, the origin of the universe, its expansion and development, truth, morality, aesthetics and logic. By the term 'scope' of anything you have to mean 'the area of work' of that thing. When you ask 'what is the scope of art'- you mean with what kind of things is art connected, what are the different works that art does, what are the causes, what are the uses and abuses etc. In the same way, when you ask "what is the scope of philosophy", you mean the type of works that philosophy does. There may be a huge member of works that any study or discipline might be doing and yet there are only some works which constitute the core of a particular study. There are certain core areas in which philosophical investigation is active. If these are demarcated, we shall have found the scope of philosophy. You should take this as tentative information, for the final information is not available. The scope keeps on increasing or expanding. Just as you cannot completely specify the scope of science: whether it is physics, or physics and chemistry; or it includes botany and biology and anthropology and psychology and sociology..... You are not sure. But about physics and chemistry, you are sure. In the same way, though you cannot have a detailed scope of philosophy; it has to include the core areas of philosophy.

The philosophy of education as an independent study has its own scope and function. The scope of the philosophy of education includes the critical evaluation of aims, ideas and education, analysis of human nature, educational values, the theory of knowledge and the relationship of education and social progress. It seems to perform three functions:

- ✓ speculative,
- ✓ normative, and
- ✓ critical.

The speculative function of philosophy of education consists in pursuing and enquiry, forming theory about education, its causes and nature. While doing so it tries to make a survey of the whole field. Normative functions are related to the formation of goals, norms and standards. The Critical function consists in scrutinizing rigorously the terms and propositions involved in educational thought and practice. Now the question arises, what are the problems 'philosophy of education' deals with? In his "Preface to Indian Philosophy of Education" R.S. Pandey mentioned some problems, which are analyzed by the 'philosophy of education'.

These are –

1. What is the nature of education?

2. Why should education be imparted?
3. What is the need of education?
4. For what objectives should education be imparted? What is the relationship between Education and Philosophy?
6. What is the impact of philosophical thoughts on education?
7. How to theorize or philosophize the educational practices?
8. How can the excellence of education be brought about?
9. What are educational values?
10. To what extent can the values be taught?
11. Though these questions are regarded as the primary questions for the philosophical analysis of education, however, for every philosopher of education the aim is not the same. They are contradictory in their views regarding acquisition of knowledge, character development, individual development and social development. The philosophers who support knowledge as the aim of education recognize knowledge as power, virtue and happiness. For others either the materialistic development or the social adjustment is the only aim of the philosophy of education. Few of them emphasize on the metaphysical upliftment as the aim of education. But if we show interest only in one side of the development as the aim of philosophy of education, it will be the same as the old story of the six blind men and the elephant.

The scope of philosophy of education is confined to the field of education. Thus, it is philosophy in the field of education. The scope of philosophy of education is concerned with the problems of education. These problems mainly include - • interpretation of human nature, the world and the universe and their relation with man, • interpretation of aims and ideals of education, • the relationship of various components of the system of education, • relationship of education and various areas of national life [economic system, political order, social progress, cultural reconstructions etc.], • educational values, • theory of knowledge and its relationship to education. The above mentioned problems constitute the scope of philosophy of education and explain its nature. Thus, the scope of philosophy of education includes following.

- (a) **Aims and Ideals of Educational Philosophy:** Education critically evaluates the different aims and ideals of education. These aims and ideals have been prorogated by various

philosophers in different times. They are character building, man making, harmonious human development, preparation for adult life, development of citizenship, utilization of leisure, training for civic life, training for international living, achieving social and national integration, scientific and technological development, education for all, equalizing educational opportunities, strengthening democratic political order and human source development.

- (b) **Interpretation of Human Nature:** A philosophical picture of human nature is a result of the synthesis of the facts borrowed from all the human science with the values discussed in different normative, sciences. The philosophical picture, therefore, is more broad as compared to the picture of man drawn by biology, sociology, psychology, economics and anthropology and other human science.
- (c) **Educational Values:** Value is typically a philosophical subject since it is more abstract, integral and universal. Philosophy of education not only critically evaluates the values but also systematizes them in a hierarchy. Educational values are determined by philosophical values. Educational values propagated by different philosophers have been derived from their own world, view and their outlook on the purpose of human life. Therefore, a scrutiny of the world views, outlook, beliefs is the specific function of philosophy and it is necessary for the philosophical treatment of the values.
- (d) **Theory of Knowledge:** Education is related to knowledge. It is determined by the source, limits, criteria and means of knowledge. The discussion of all these falls within the jurisdiction of epistemology, one of the branches of philosophy, therefore, an important area of the functioning of philosophy of education is related to theory of knowledge.
- (e) **Relationship of education and various area of national life and various components of the system of education:** One of the most important contributions of the philosophy of education to the cause of education is the provision of criteria for deciding the relationship of state and education, economic system and education, curriculum, school organization and management, discipline etc. These problems have led to the evaluation of different philosophies of education. The criteria of judgement everywhere are determined by philosophy, therefore, philosophy of education provides the criteria for critical evaluation and judgment in these fields.

6.6 Branches of Philosophy of Education

There are three major branches of Philosophy. These are :

Branch	Metaphysics: What is the nature of reality?	Epistemology: What is the nature of knowledge? How do we come to know?	Axiology: What values should one live by?
Educational Examples	<p>–Do you think human beings are basically good or evil?</p> <p>–What are conservative or liberal beliefs?</p>	<p>–How would an anthropologist look at this classroom? A political scientist? A biologist?</p> <p>–How do we know what a child knows?</p>	<p>–Is morality defined by our actions, or by what is in our hearts?</p> <p>–What values should be taught in character education?</p>
Sub-branches	<p>–Ontology What issues are related to nature, existence, or being? <i>Is a child inherently evil or good? How might your view determine your classroom management?</i></p> <p>–Cosmology What is the nature and origin of the cosmos or universe? <i>Is the world and universe orderly or is it marked by chaos? What would one or the other mean for a classroom?</i></p>	<p>Knowing based on:</p> <p>–Scientific Inquiry</p> <p>–Senses and Feelings</p> <p>–From authority or divinity</p> <p>–Empiricism (experience)</p> <p>–Intuition</p> <p>–Reasoning or Logic What reasoning processes yield valid conclusions?</p> <p>–Deductive: reasoning from the general to the particular <i>All children can learn. Bret is a 7th grader. He has a learning disability. Can Bret learn?</i></p> <p>–Inductive: reasoning from the specific to the general. <i>After experimenting with plant growth under varied conditions, students conclude plants need water and light</i></p>	<p>–Ethics What is good and evil, right and wrong? <i>Is it ever right to take something that does not belong to you?</i></p> <p>–Aesthetics What is beautiful? <i>How do we recognize a great piece of music? Art? Can there be beauty in destruction?</i></p>

Check Your Progress-2

Note : (a) Answer the questions given below.

(b) Check your answers with those given at the end of the lesson.

1. Why might the study of philosophy be particularly important to educators?
2. Which branch or branches of philosophy would you want to emphasize in your classroom? Why?
3. Do you learn better deductively or inductively? Why do you think?

4. The study of reality in the broadest sense, an inquiry into the elemental nature of the universe and the things in it, is known as _____.
5. Questions like “What is knowledge?” and “What is truth?” are mainstays in the branch of philosophy known as _____.
6. The three main divisions of philosophy are metaphysics, epistemology and _____.

6.7 ROLE OF PHILOSOPHY IN PROFESSIONAL LIFE OF A TEACHER

Philosophy guides the process of education in different ways. A teacher approaching education philosophically needs to answer four basic questions that guide the teaching learning process.

They are:

- What is the nature of the learner?
- What is the nature of subject matter?
- How should one use the subject matter to guide students towards meaningful learning activities?
- What behaviour trend should one exhibit in order to carry out one’s philosophical position? The answers to these questions only will help the teacher to identify a series of preferences, as opposed to a set of behaviour that belong to mutually exclusive categories for the following questions.
- An attempt to answer these questions is nothing but philosophy of teaching. Philosophy and various philosophical viewpoints inform us that each of these questions have different philosophical perspectives that can be considered as extremes in a continuum.

6.8 LET US SUM UP

To sum up, it can be said that Philosophy is about thinking deeply about something. So, thinking deeply about education, what’s it’s for, what makes an education a good education (and a good educational system a good educational system) are prerequisites to developing and assessing educational systems and methods.

Also, those being educated need to learn to think deeply about what they learn, and to explore the big questions, and see how all of the parts they learn fit together to help explain the world.

Philosophy includes reasoning about reason, and improving one's reasoning (to make it clear, relevant, broad, deep, accurate, and consistent).

Philosophy also includes reasoning about what is right and wrong and how we can tell; reasoning about what knowledge is and how we know what we know and whether we really know this or that thing.

Thus, the topics of philosophy: reason, ethics, epistemology should be taught so all students learn to think deeply and relevantly about them, and use their understanding to inform all of their beliefs and actions.

6.9 LESSON END EXERCISE

- Q1. What are the various branches of Philosophy and what is their relevance in the present scenario?
- Q2. What are the benefits of studying Philosophy for becoming an efficient teacher?
- Q3. Elucidate the relevance of Philosophy of Education in the present context.

6.10 SUGGESTED FURTHER READINGS

- 1. Sadovnik, A. R., Cookson, P.W., & Semel, S.F. (2013). *Exploring Education: An Introduction to the foundations of Education*. New York and London: Routledge Taylor & Francis Group.
- 2. Anand, C.L. (1993). *Teacher and Educations in the Emerging Indian Society*, New Delhi: NCERT.
- 3. Broudy, H.S. (1977). *Types of Knowledge and Purposes of Education*. In R.C. Anderson, R.J., Spiro and W.E. Montanaque (eds) *Schooling and the acquisition of knowledge*. Hillsdale, NJ: Erlbaum.
- 4. Brubacher, J.S. (1962). *Modern Philosophies of Education*. New York: McGraw Hill Book Company Inc.
- 5. Brubacher, J.S. (1962). *Eclectic Philosophy of Education*. New Jersey: Prentice Hall, Engellwood Cliffs.
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- 7. Cleaver, T. (2011). *Economics the Basics*. New York and London: Routledge Taylor & Francis Group.

8. Dearden, R. F. (1984). *Theory and Practice in Education*. London: Routledge & Kegan Paul.
9. Delors, J. (1996). *Learning: The Treasure Within*. Report of the International Commission on Education for 21st Century, UNESCO. Retrieved from www.unesco.org/education/pdf/15_62.pdf

6.11 ANSWERS TO CHECK YOUR PROGRESS

Check your progress I

- | | | |
|-----------------|-------|----------|
| 1. Epistemology | 2.(c) | 3. Dewey |
|-----------------|-------|----------|

Check your progress II

- | | | |
|----------------|-----------------|-------------|
| 4. Metaphysics | 5. Epistemology | 6. Axiology |
|----------------|-----------------|-------------|



DIFFERENCE BETWEEN THE PHILOSOPHY OF EDUCATION AND THE LIBERAL DISCIPLINE

STRUCTURE

- 7.1 Introduction
- 7.2 Objectives
- 7.3 Philosophy of Education in Teacher Education
- 7.4 Relationship between Philosophy of Teaching and Teaching Styles
- 7.5 Liberal Discipline
- 7.6 Philosophy of Education and Liberal Discipline
- 7.7 Let Us Sum Up
- 7.8 Lesson End Exercise
- 7.9 Suggested Further Readings
- 7.10 Answers to Check Your Progress

7.1 INTRODUCTION

In the previous lesson, you have learnt about the Philosophy, its concept and nature. The present lesson will make you understand the meaning of Philosophy of Education. You will be able to know role of Philosophy of Education in teacher education and the liberal discipline. The lesson will also explore the role of education for individual and society. You will also come to know the difference between Philosophy of Education in teacher education and the liberal discipline.

7.2 OBJECTIVES

After reading this lesson, you shall be able to:

- explain the meaning of Philosophy of Education,

- analyse various definitions of Education, and
- explain the difference between Philosophy of Education in teacher education and the liberal discipline.

7.3 PHILOSOPHY OF EDUCATION IN TEACHER EDUCATION

All human societies, past and present, have had a vested interest in education; and some wits have claimed that teaching (at its best an educational activity) is the second oldest profession. While not all societies channel sufficient resources into support for educational activities and institutions, all at the very least acknowledge their centrality—and for good reasons. For one thing, it is obvious that children are born illiterate and innumerate, and ignorant of the norms and cultural achievements of the community or society into which they have been thrust; but with the help of professional teachers and the dedicated amateurs in their families and immediate environs (and with the aid, too, of educational resources made available through the media and nowadays the internet), within a few years they can read, write, calculate, and act (at least often) in culturally-appropriate ways. Some learn these skills with more facility than others, and so education also serves as a social-sorting mechanism and undoubtedly has enormous impact on the economic fate of the individual. Put more abstractly, at its best education equips individuals with the skills and substantive knowledge that allows them to define and to pursue their own goals, and also allows them to participate in the life of their community as full-fledged, autonomous citizens.

But this is to cast matters in very individualistic terms, and it is fruitful also to take a societal perspective, where the picture changes somewhat. It emerges that in pluralistic societies such as the Western democracies there are some groups that do not wholeheartedly support the development of autonomous individuals, for such folk can weaken a group from within by thinking for themselves and challenging communal norms and beliefs; from the point of view of groups whose survival is thus threatened, formal, state-provided education is not necessarily a good thing. But in other ways even these groups depend for their continuing survival on educational processes, as do the larger societies and nation-states of which they are part; for as John Dewey put it in the opening chapter of his classic work *Democracy and Education* (1916), in its broadest sense education is the means of the “social continuity of life” (Dewey 1916, 3). Dewey pointed out that the “primary ineluctable facts of the birth and death of each one of the constituent members in a social group” make education a necessity, for despite this biological inevitability “the life of the group goes on” (Dewey, 3). The great social importance of education is underscored, too, by the fact that when a society is shaken by a crisis, this often is taken as a sign of educational breakdown; education, and educators, become scapegoats.

Philosophy of education performs various functions. They are discussed below:

❖ **Determining the aims of education**

Philosophy of education provides original ideas regarding all aspects of education particularly educational aims. It is said that educational philosophy gives different views, but this situation is not harmful, rather it helps in providing education according to the need of society. The difference in view of philosophy of education reflects the multiplicity and diversities of human life. Philosophy of education guides the process of education by suggesting suitable aims from the diversities of life and selecting the means accordingly.

❖ **Harmonizing old and new traditions in the field of education**

In the process of social development the old traditions become outdated for the people. They are replaced by the new traditions. But this process of replacement is not always smooth. It is faced with lots of opposition from certain orthodox sections of the society. At the same time it must be kept in mind that every 'old' is not outdated and every 'new' is not perfect. Therefore, there is a need of co-coordinating the two in order to maintain the harmony between both. This function can be performed by philosophy of education.

❖ **Providing the educational planners, administrators and educators with the progressive vision to achieve educational development**

Spencer has rightly pointed that only a true philosopher can give a practical shape to education. Philosophy of education provides the educational planners, administrators and educators with the right vision which guides them to attain the educational goals efficiently.

❖ **Preparing the young generation to face the challenges of the modern time**

Social commentators have given many labels to the present period of history for some it is the information age and for others it is post modernity, later modernity, high modernity or even the age of uncertainty. One more addition to this list may be that 'present age is an age of Globalization as a phenomenon arrived on the economic scene in the 1990 in India. This watchword has had its implications in the social political, economic fabric of the country of which education is a part. Philosophy of education is a guiding, steering and liberating force that helps young people to and society at large to face the challenges of the modern time.

7.4 RELATIONSHIP BETWEEN PHILOSOPHY OF TEACHING AND TEACHING STYLES

Philosophy guides the process of education in different ways. A teacher approaching education philosophically needs to answer four basic questions that guide the teaching learning process.

They are:

- What is the nature of the learner?
- What is the nature of subject matter?
- How should one use the subject matter to guide students towards meaningful learning activities?
- What behaviour trend should one exhibit in order to carry out one's philosophical position?

The answers to these questions only will help the teacher to identify a series of preferences, as opposed to a set of behaviour that belong to mutually exclusive categories for the following questions. An attempt to answer these questions is nothing but philosophy of teaching. Philosophy and various philosophical viewpoints inform us that each of these questions have different philosophical perspectives that can be considered as extremes in a continuum.

Check Your Progress- I

Note : Write your answers to the given below:

Q1. Discuss and elucidate, "All educational questions are ultimately questions of philosophy"-Ross.

Q2. Why should a teacher study philosophy of education ?

Q3. Learning is a _____ for working life.

Q4. Philosophy _____ the process of Education.

7.5 LIBERAL DISCIPLINE

Liberal Discipline is a term used for multi-disciplinary approach to education. Liberal Discipline emphasizes a learning system of education which provides students the choices to take courses which are

varied and responds to the discovery and explorations the student needs to make. Students can experience a broad spectrum of courses and they have the possibility of meandering into many streams of knowledge to discover which their calling is and which stream they respond to. Their curriculum is not open ended. There is a structure and the student experiences some courses across the streams of existing knowledge to be able to make very well informed choices in their specializations. It is an interdisciplinary platform of education that propagates different models and paradigms from various learning disciplines. This platform develops students with abilities to connect and integrate knowledge helping them to apply it in current and future real world scenarios.

Liberal Discipline strives to deliver an academic experience that fosters intellectual curiosity, a critical thought process, self-reflection, leadership and teamwork skills, a sense of commitment and professionalism and a heightened sensitivity to one's socio-cultural environment. It lays emphasis on the creation of a learning environment where the student takes the responsibility of learning and the role of the teacher is to facilitate the learning process.

In essence, Liberal Discipline inculcates the following:

- Broad knowledge of multiple disciplines
- In-depth study of a chosen discipline
- Inter-disciplinary learning
- Differential approach to learning
- Transferable skill set
- Ability to apply knowledge to practical real world situations
- Connecting the dots through various mental models
- Habits of self-reflection
- Contextual learning
- Freedom of the mind
- Lifelong learning
- The Changing Nature of Liberal Education

	Liberal Education in the Twentieth Century	Liberal Education in the Twenty-First Century
What	<ul style="list-style-type: none"> • intellectual and personal development • an option for the fortunate • viewed as non-vocational 	<ul style="list-style-type: none"> • intellectual and personal development • a necessity for all students • essential for success in a global economy and for informed citizenship
How	<ul style="list-style-type: none"> • through studies in arts and sciences disciplines ("the major") and/or through general education in the initial years of college 	<ul style="list-style-type: none"> • through studies that emphasize the essential learning outcomes across the entire educational continuum—from school through college—at progressively higher levels of achievement (recommended)
Where	<ul style="list-style-type: none"> • liberal arts colleges or colleges of arts and sciences in larger institutions 	<ul style="list-style-type: none"> • all schools, community colleges, colleges, and universities, as well as across all fields of study (recommended)

Check Your Progress-2

Q1. Explain the nature of Liberal Discipline.

Q2. Write a short note on Interdisciplinary approach in Education.

Q3. Liberal Discipline is _____ approach to education.

Q4. The real goal of Education should be

- (a) Securing a certificate
- (b) Acquiring skills, habits and knowledge
- (c) Training
- (d) None of these

Q5. The basic source of educational objectives is _____.

7.6 PHILOSOPHY OF EDUCATION AND LIBERAL DISCIPLINE

- Does discipline mean repression or subjugation into submission of the pupil or help a child grow freely in his situational environments?
- Can a teacher be a role model?

All such enquiries require philosophical approach.

Liberal Discipline according to International Dictionary of Education implies (limited) teachers classroom control or general restraint of pupil behaviour whereas philosophy of education on the other hand signifies analytical study of educational problems, thought and practice.

In the process of education, teacher is a philosopher, who imparts knowledge to the students through interactions and other deliberative processes. Therefore, three components are involved in the process of teaching and learning.

These are:

1. Teacher
2. Student
3. Subject Matter

If one among the three is initiated the other two are reciprocally involved. Therefore, teacher through his subject matter in the form of curriculum influences the personality of the child and instils in him a thoughtful awakening and beliefs. Discipline according to Naturalists comes through nature; one who commits mistake is punished by nature. Idealists believe in self-discipline while as Pragmatists have faith in social discipline. Ultimate freedom is no longer advisable but guided freedom is supportive to channelize the behaviour of the child towards desired directions. Realistic philosophy favours discipline through love and sympathy. Teach the social rules and consequences thereupon can be instrumental in the maintenance of discipline among the students. Adams in his book, "Modern Development of Education", combines discipline in three forms;

1. **Repressionistic Discipline.**
2. **Impressionistic Discipline.**
3. **Emancipationistic Discipline.**

'Discipline', according to Horne, has its beginning in the outer manifestation, but it will be better if it is transformed into a habit and culminates into self discipline". Development of moral values,

courtesy, subordination, peace, harmony, brotherhood and ethics are the forms of discipline can be taught and inculcated by the teacher not only as a preacher but also as a practiser. Real discipline is one where the child is motivated from within and leads a life of principles.

Intervention of the teacher to impose discipline as advocated by Rousseau is harmful, therefore, it should be learnt through natural consequence. Teachers sets the stage, provides the material and creates situation which facilitates the child to grow. The aim of discipline is to create in the child a social consciousness which prevent him from indulging in anti social activities. Self discipline leads the child for the fulfilment of social obligations. Let the teacher provide education in the social environment to develop social skills among the child. Ethnic conflicts, majority-minority relationships and decisive forces which weakens our social fibre are the matter of concern to be addressed by the teachers to set aside the unrests with accuracy and efficiency and pave way for the disciplined life among the students of today who are the bacon lights of tomorrow. Teacher is an active supervisor and real guide with sympathetic disposition towards his students to pursuit training for discipline. Philosophy is essential for a productive and progressive outlook on education. Rusk observed that from every angle of educational problems comes thus the demand for a philosophical basis of the subject. There is no escape from a philosophy of life and of education. There is probably no worker whose practice is more affected by his philosophy than the teacher, it consequently, behaves him to secure as adequate a philosophy as he can command. While discussing realistic philosophy of education in discrimination to discipline, the emphasis is against the repressionistic type of discipline which is based on punishment, fear and repression but this school of thought favours discipline based on love and sympathy. Courage and conviction leads him to face difficulties if he is disciplined to follow rule of law.

Discipline goes in conformity with the philosophical views of paper requiring philosophical remedy for the philosophical problem. Discipline is rigid and strict in a despotic and authoritarian society. Whereas in a democratic society, it would be permissive and liberal, giving reasonable freedom of action to students in their activities.

To discriminate between the philosophy of education for the teacher education and the liberal discipline in the present scenario, it is assumed that a teacher with ample knowledge and professional skills is pivotal in bringing out liberal discipline, involving students in day to day activities and raising their curiosity as a self disciplined mechanism. Thought provoking teacher acts with love and softness, behaves with his people as parents do with their child. The teacher-parent relationship followed by love and tenderness is instrumental in understanding the duo and infuses sympathetic outlook to resolve the problems to release stress.

Teacher should ease learning and abhor tidy atmosphere and restrain from stiffness. Such

philosophical approach in education is a way in for liberal discipline. Whenever a student commit mistake, teachers role to guide him should be generous but not volatile He should not make fun of the student for the wrongs otherwise he feels insult and turns hostile which can be counterproductive. The phrase, “punitive children dislike the punitive agent (teacher, parents, or any other agency) and the activity with which the punishment is associated”, is a research finding to reckon with. However, on doing wrongs, it is not advisable to be a silent spectator .The wise approach is to ascertain the cause, level of mistake and the consequences thereof. This approach enables a teacher, the level of restrictions to be imposed upon the student. It is suggested to get him realized of his wrongs in the same way he rears his own children. This approach of belongingness - that I belong to you and you belong to me is a solution to put aside the severity and impose liberal discipline in and outside the class room.

7.7 LET US SUM UP

To sum up, it can be said that any general Philosophy of education should guide in achieving aims of education and other liberal disciplines. However, which kind of educational aims are considered for developing a general theory of education in teacher education as well as in other disciplines may be a matter of debate due to three reasons

- i. There is not a single aim of education.
- ii. Aims are continuously revising.
- iii. Aims are influenced by needs of individual, society, culture and time.

Therefore, uniform aims cannot be formulated for all the individuals, social and cultural setups. In general, aim of education should be improvement in knowledge, skills, attitudes and values.

7.8 LESSON END EXERCISE

- Q1. What is Philosophy of Education in teacher Education in the present scenario?
- Q2. What are the benefits of studying Philosophy of Education as a subject for liberal disciplines?
- Q3. Discriminate between teacher education and liberal discipline.
- Q4. Discuss the following meanings of education by referring to the books cited in the reference list at the end of this chapter or by going to the library.
 - Education as preparation for life
 - Education as direction
 - Education is a lifelong process

7.9 SUGGESTED FURTHER READINGS

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4. Brubacher, J. S. (1969). *Modern Philosophies of Education*. New Delhi: Tata McGraw-Hill, Publishing Company Pvt Ltd.
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8. Sadovnik, A. R., Cookson, P.W., & Semel, S.F. (2013). *Exploring Education: An Introduction to the foundations of Education*. New York and London: Routledge Taylor & Francis Group.

7.10 ANSWERS TO CHECK YOUR PROGRESS

Check your progress I

1. Preparation
2. Guides

Check your progress II

3. Multidisciplinary
4. (b)
5. Human experiences.



DIFFERENCE BETWEEN THE BHARTIYA SHIKSHA AND THE WESTERN EDUCATION

STRUCTURE

- 8.1 Introduction
- 8.2 Objectives
- 8.3 Concept of Teaching
- 8.4 Nature and characteristics of Teaching
- 8.5 Separation of teaching from other similar processes
- 8.6 Difference between Bhartiya Shiksha and Western education
- 8.7 Let Us Sum Up
- 8.8 Lesson End Exercise
- 8.9 Suggested Further Readings
- 8.10 Answers to Check Your Progress

8.1 INTRODUCTION

In the previous lesson, you have learnt about the Philosophy of education and its role in teacher education and other liberal disciplines. The present lesson will make you understand the meaning, concept and nature of Teaching. You will be able to know various definitions of Teaching. The lesson will also explore the difference between the Bhartiya Shiksha and Western education.

8.2 OBJECTIVES

After reading this lesson, you shall be able to:

- explain the meaning, nature and scope of teaching,
- analyse various definitions of teaching,

- explain importance of teaching process for individual and societal development, and
- examine the difference between the Bhartiya Shiksha and Western Education.

8.3 CONCEPT OF TEACHING

Teaching is a process in which one individual teaches or instruct another individual. Teaching is considered as the act of imparting instructions to the learners in the classroom situation. It is watching systematically.

Teaching is a manipulation of the situation, where the learner will acquire skills and insight with his own initiation-Dewey.

Definitions of Teaching

- ♦ **H C Morrison:** Teaching is an intimate contact between the more mature personality and a less mature one.
- ♦ **Jackson:** Teaching is a face to face encounters between two or more persons, one of whom (teacher) intends to effect certain changes in the other participants (students).
- ♦ **J B Hough and James K Duncan:** Teaching is an activity with four phases, a curriculum planning phase, an instructing phase, and an evaluating phase.
- ♦ This definition presents organizational aspect by which we can describe and analyze the teaching process.
- ♦ **N.L.Gage (Democratic point of view):** Teaching is interpersonal influence aimed at changing the behavior potential of another person.
- ♦ **Clerk:**Teaching refers to activities that are designed and performed to produce in students behavior.

We can define teaching according to following three viewpoints.

(a) uthoritarian (b)Democratic (c) Laissez faire.

(a) Authoritarian:-

According to this viewpoint-

- Teaching is an activity of memory level only
- This teaching does not develop thoughts and attitude in the students.
- Is known as thoughtless teaching

- This teaching is teachers centric criticism of the teachers.

(b) Democratic teaching

According to this-

- Teaching is done at understanding level.
- Memory level teaching is the prerequisite (concept) is first memorized and then understand
- Such teaching is known as thoughtful teaching.
- According to this point of view, teaching is an interactive process, primarily involving classroom talks which takes place between teachers and student.
- Here students can ask questions and criticize the teachers.
- Here students can ask the questions and self-disciplined is insisted.

(c) Laissez Faire Attitude:-

- It is known as reflective level teaching.
- It is more difficult then memory level and understanding level of teaching.
- Memory level and understanding level teaching are must for the reflective level of teaching.
- It is highly thoughtful activity.
- In this level both students and teachers are participants.
- This level produces insights.

8.4 NATURE AND CHARACTERISTICS OF TEACHING

Teaching is a social and cultural process, which is planned in order to enable an individual to learn something in his life. We can describe the nature and characteristics of teaching in following way:

➤ **Teaching is a complete social process**

Teaching is undertaken for the society and by the society. With everchanging social ideas, it is not possible to describe exact and permanent nature of teaching.

➤ **Teaching is giving information**

Teaching tells students about the things they have to know and students cannot find out themselves. Communication of knowledge is an essential part of teaching.

➤ **Teaching is an interactive process**

Teaching is an interactive process between the student and the teaching sources, which is essential for the guidance, progress, and development of students.

- Teaching is a process of development and learning.
- Teaching causes a change in behaviour.
- Teaching is art as well as science.
- Teaching is face to face encounter.
- Teaching is observable, measurable and modifiable.
- Teaching is skilled occupation: Every successful teacher is expected to know the general methods of teaching-learning situations.
- Teaching facilitates learning.
- Teaching is both conscious and an unconscious process.
- Teaching is from memory level to reflective level.
- Teaching is a continuum of training, conditioning, instruction, and indoctrination.

Check Your Progress-1

Note : a) Write your answer to the questions given below :

Q1. What is the meaning of teaching?

Q2. Teaching is a process of development and learning. Justify the statement.

Q 3. Philosophy and education are two sides of a coin according to _____.

Q4. The application of philosophy in education may be

- a. Selection of contents
- b. Selection of methods
- c. Selection of objectives
- d. Selection of evaluation procedures

8.5 SEPARATION OF TEACHING FROM OTHER SIMILAR PROCESSES

In order to understand the meaning of teaching, it is essential to understand the difference between teaching and other similar concepts like conditioning, training, instruction, and indoctrination. Here, a brief description is given below:-

Conditioning Vs Teaching:-

Teaching

- Teaching aims at the development of potential and intellect.
- It has broader scope
- Reinforcement is not necessary for teaching.
- In teaching repetition of the taught subject matter is not necessary.
- In teaching, there is a curriculum that is very comprehensive
- In teaching qualitative and quantitative techniques are used for evaluation.
- Teaching is a broader process with various levels.

Conditioning

- It aims at modification of behavior and learning habits.
- Scope of conditioning is relatively narrow
- Reinforcement plays a vital role here.
- Conditioning is done by the repetition of behavior to be acquired.
- In conditioning, curriculum is fixed
- Evaluation in conditioning is done on the basis of the acquisition of a behavior or a habit.

- Conditioning is considered as the lowest level of the entire process of teaching.

Teaching and training

Teaching

- Teaching is mostly theoretically oriented
- Teaching fills the mind.
- Teaching provides new knowledge to the people
- Teaching continues for a long time.
- Teaching is the broader area.
- Teaching does not follow very rigid approach
- Teaching usually refers to classroom learning

Training

- Training is practical orient
- training shapes habits.
- Training helps already knowledgeable people to learn tools and techniques to apply them.
- Training is for few days or a few months.
- Training is for specific areas.
- Training follows rigid and systematic approach
- Training refers to workshops, seminars, role-plays, simulations etc.

Training is a specific programme of skill development. It is a planned and systematic sequence of instruction under a competent trainer. It is a time-bound process.

Teaching and instruction

Instruction is the act of telling the learner what to do or what not do.

Teaching

- Scope is wide
- It is both formal and informal
- teaching is a continuum for modification of behavior

- Teaching means the development of potential of an individual
- Range of methods used in teaching is very wide
- Teaching is imparted in school, library, political group etc.

Instruction

- Its scope is narrow and limited
- Instruction is always formal
- Instruction is a part of teaching
- Instruction means to impart knowledge of specific subjects
- Instruction is generally confined to the classroom

Teaching and Indoctrination

Indoctrination is the process of forming certain beliefs. Some ideas are infused in the mind of the learner from the beginning. These ideas are continuously put in the minds of the learners and thus such ideas become their firm beliefs.

Teaching

- The scope is broad.
- Aims at the development of the potential of the learner.
- Teaching points out that there are different solutions, often to the same problem
- It provides freedom to the child to learn.
- Discipline is democratic and social discipline is emphasized.

Indoctrination

- Scope is very narrow
- It aims at changing some belief and attitudes.
- Indoctrination poses the belief that there is only one solution to problem
- There is no freedom to the child.
- Discipline is very rigid.

8.6 DIFFERENCE BETWEEN BHARTIYA SHIKSHA AND WESTERN EDUCATION

Bhartiya Shiksha : An Overview

In ancient India a child followed the occupation of his father, either religious or professional and his training in that particular field was provided by his father in his house. Over a period of time two system of education developed the Vedic and the Buddhist. As the name indicates in the former system Vedas, Vedangas, Upanishads and other allied subjects were taught while in the latter system, thoughts of all the major school of Buddhism was taught. While Sanskrit was the medium of instruction in the Vedic system of education, Pali was the medium of instruction in the Buddhist system of education. But both system offered vocational education apart from religious education of their respective faiths. There was also a purely vocational system of education wherein master craftsmen and artisans taught their skills to students who worked as apprentice under them.

This system collapsed during the Muslim invasion. And later British education system or Lord Cornwallis education system of making clerks started which is continuing till date, which put the education level down in India.

Famous Educational Institutions:

- **Takshasila:** In Gandhar. This was a chief center of learning in 6th century B.C. Here sixteen branches of learning were taught in different schools; each presided by a special professor. There were schools of painting, sculpture, image making and handicrafts. But this university was reputed for its medical school. Some famous student of this medical school was Jivaka who cured king Bimbisara of Magadha and the great Buddha. Jivaka had studied here for seven years under the Rishi Atreya. Chanakya was the greatest student of this great centre, everyone knows about him. Chandragupta Maurya pupil of Chanakya, first Maurya Emperor and conqueror of Nanda and *Seleucus* Nicator. King Puru who fought with Alexander the Great.
- **Nalanda:** In Bihar. It was a centre of learning from the fifth century BC to 1200 AD. Renowned for its cosmopolitan and catholic character, the University of Nalanda was famous for its faculty of Logic, Buddhist literature, Sukta, Mimamsa, Hindu and Buddhist Philosophy, Ayurveda, Astrology etc. It was also a great centre of Pali, Prakrit, and Mahayana. It had 7 Storeyed Library. There were 2,000 teachers and 10, 000 students. The teacher - student ratio was 1:5.
- **Vallabhi:** While Nalanda was the famous seat of learning in eastern India, Vallabhi was the renowned seat of learning in the western India. If Nalanda was specializing in the

higher studies of Mahayana Buddhism, Vallabhi was the center for the advanced learning in Hinyana Buddhism. Secular subjects like Arthasastra (economics), Niti Shastra (law) and Chikitsa Sastra (medicine) were also taught here and like Nalanda students from all parts of India used to come here to study. Students who graduated from this university used to be employed in the royal courts as administrators with huge responsibilities. Just like Nalanda University was destroyed by Muslim invaders, Vallabhi also met the same fate.

- **Vikramasila:** In Bihar. The University of Vikramasila was renowned for Tantric Buddhism or Hinyana.
- **Ujjain:** In MP. It was famous for its secular learning including mathematics and astronomy.
- **Odantpuri:** In Bihar. Another centre of Buddhist education, literature, Sanskrit.
- **Banaras:** In UP. It is one of the oldest city of World. Still a great centre of learning. Sanskrit, Philosophy, Veda, Ayurveda, Astrology, a well-known centre for teaching theology.
- **Salotgi** in Karnataka was an important centre of learning. It had 27 hostels for its students who hailed from different provinces. This college was richly endowed in 945 A.D. by Narayana the minister of Krishna III with the revenues of houses, land and levies on marriages and other ceremonies.
- **Ennayiram** in Tamilnadu provided free boarding and tuition to 340 students. Other important centers of learning in South India were **Sringeri** and **Kanchi**.

Methods of Learning: In ancient India close relationship existed between the pupil and the teacher. The teacher used to pay individual attention on his students and used to teach them according to their aptitude and capability. Knowledge was imparted orally and the different methods of learning were-

- **Memorization**– The preliminary stage of learning was learning by heart the sacred text through indefinite repetition and rehearsal by both the teacher and the taught.
- **Critical Analysis**– This was another method in which knowledge was comprehended. It was through critical analysis that Sri Ramanuja and Sri Madhvacharya differed from their teachers on the interpretation of the Brahmasutra composed by Sri Shankara and later came out with their own interpretation of the Brahmasutra. Madhvacharya even made his teacher subscribe to his view which shows that gurus were open to new ideas and views articulated by their students.

- **Introspection**– Sravana (listening), Manana (contemplation) and Nididhyasana (concentrated contemplation) of the truth so as to realize it was another method to study Brahma Vidya (Vedanta).
- **Story telling**– The teacher used stories and parables to explain. This was the method Buddha used to explain his doctrines.
- **Question and Answer method**– In this method the pupils used to ask questions and the teacher used to discuss at length on the topics and clear their doubts.
- **Hands-on method**– For professional courses including medical science, students/apprentices used to learn by observation and through practical method.
- **Seminars**– The students also gained knowledge through debates and discussions which were held at frequent intervals.

Aims of Education: The aims of education were to provide good training to young men and women in the performance of their social, economic and religious duties. Also preservation and enrichment of culture, character and personality development and cultivation of noble ideals were the other aims of education in ancient India.

Subject of Study: The main subjects of study in the Vedic system of education were the four Vedas, six Vedangas (phonetics, ritualistic knowledge, grammar, exegetics, metrics and astronomy), the Upanishads, the six darshanas (nyaya, vaisheshika, samkya, yoga, mimamsa and vedanta), puranas (history), tarka shastra (logic), etc.

The chief subjects of study in the Buddhist system of education were the three Pitakas (sutta, vinaya and abhidhamma), the works of all the eighteen schools of Buddhism, hetu-vidya, sabda-vidya, chikitsa-vidya, etc. The Vedas were also studied for acquiring comparative knowledge.

The art of writing was known in India for a long time. Those who wanted to become religious leaders had to learn several scripts. In Jaina works like *Samavaya Sutra* and *Pragnapara Sutra* reference to 18 different scripts are available. Buddhist literary works like *Lalitavistara* and *Mahavastu* mention different types of scripts in vogue. While the former refer to 64 types of scripts the latter to about a dozen types of scripts. Regarding the curricula of school students, the Chinese traveller Hiuen Tsang says that children began by learning the alphabet and then began the study of five subjects like grammar, arts and crafts, medicine, logic and philosophy. This was the general scheme of studies for laymen of all sects. Other subjects of study were law (dharmashastras), arithmetic, ethics, art and architecture (silpasastra), military science (dhanurvedya), performing arts, etc.

Vocational Education: A majority of people earned their livelihood by following various professions. Ancient Indian literature refers to sixty-four arts which include weaving, dyeing, spinning, art of tanning leather, manufacture of boats, chariots, the art of training elephants and horses, art of making jewels, implements and equipment, art of dance, music, agriculture, building houses, sculpture, medical science, veterinary science, the profession of a chemist, manufacture of perfumes and a host of other professions. In the vocational system of education young men used to work as apprentices under a master for a number of years and gained expertise in their respective professions. The apprentices were taught free of cost and provided with boarding and lodging by the master.

Types of Teachers:

- **Acharya** was a type of teacher who taught his pupil Vedas without charging fee from the pupils.
- **Upadhyaya** was the one who adopted teaching as a profession to earn his livelihood and taught only a portion of the Veda or Vedangas.
- **Charakas** or wandering scholars toured the country in quest of higher knowledge. Though not normally competent as teachers they were regarded as possible source of knowledge by *Satapatha Brahmana*. Hiuen Tsang was struck with the knowledge gained by some of the wandering teachers (called **Bhikkhus** and **Sadhus** during his times) and who had accumulated a treasure of knowledge by constant travel and who used to gladly impart it to others.
- **Guru** was the one who used to lead a *gruhasta* life and earn his livelihood after imparting education to his disciples and maintain his family.
- **Yaujanasatika** were teachers famous for their profound scholarship that students from distant places, as far as from a distance of hundreds of miles would come to seek their guidance.
- **Sikshaka** was a teacher who gave instruction in arts like dancing.

Educational Institutions:

- The **Gurukul** was the house of the teacher who was a settled house-holder. After the initiation ceremony a child would leave his natural parents and reside in the house of his preceptor or Guru till the end of his studies.
- Then there were **Parishads** or Academies where the students of advanced learning gathered and enriched themselves through discussions and discourses. Being seat of learning they

were originally conducted by three Brahmins. But the number gradually increased till it was settled that a Parishad ought to consist of 21 Brahmins well versed in philosophy, theology and law. During first century A.D. association of literati were convened at regular intervals in Tamilnadu which was known as ***Sangam***. The purpose of these gathering of scholars was to adjudge the literary excellence of works submitted for criticism and to set the standard in Tamil style. These gathering were patronized by kings.

- ***Goshti*** or Conferences was a national gathering or Congress summoned by a great king in which representatives of various schools were invited to meet and exchange their views. In one such conference called by king Janaka of Videha, the great scholar Yajnavalkya won a special prize of 1000 cows with horns hung with gold.
- ***Ashramas*** or hermitages were another center where students from distant and different parts of the country flocked together for learning around famous sages and saints. For example the Ashrama of Bharadwaj at Prayag was a very big Ashrama where princes like Bharat used to study. Another Ashrama was that of Naimisha located in the forest of Naimisharanya headed by sage Saunaka. Here ten thousand pupils and numerous learned teachers and scholars held constant discussions and debates on religious, philosophical and scientific topics. Another famous Ashrama was that of sage Kanva on the banks of river Malini, a tributary of the river Saryu.
- ***Vidyapeeta*** was an institution for spiritual learning founded by the great acharya, Sri Shankara in places like Sringeri, Kanchi, Dwarka, Puri and Badri. The Vidyapeeta had a teacher whose influence extended to thousand villages round about and was presided by a Jagadguru.
- ***Ghathikas*** was an institution of highest learning where both the teachers and the taught met and discussed and where by the clash and contact of cultured scholars the highest knowledge could be obtained in religious literature.
- ***Agraharas*** were settlements of Brahmins in villages where they used to teach.
- ***Mathas*** was a place where pupils used to reside and received instructions both religious and secular. These mathas belonged to both Shaiva and Vaishnava sects and were normally attached to some temples or had some temples attached to them.
- ***Brahmapuri*** was a settlement of learned Brahmins in parts of towns and cities or in any selected area where education was imparted.

- **Vihara** was a Buddhist monastery where all subjects concerned with Buddhism and its philosophy was taught.

High Standard of Education: The quality of education imparted in ancient India was unparalleled. Hence in spite of various hardship and hurdles students from different parts of the world flocked to Indian universities. Amir Khusrau (1252-1325 A.D.) mentions that scholars have come from different parts of the world to study in India but no Indian scholar have found it necessary to go abroad to acquire knowledge. Indian scholars were in great demand abroad. Caliphs like Al Mansur and Harun Al Rashid (754-809 A.D.) sent embassies to India to procure Indian scholars. Astronomical treatise like *Brahmasiddhanta* and the *Khanda Khadyaka* of Brahmagupta and the medical books of Charaka, Susruta and Vagbhatta were translated to Arabic. As a home of knowledge and wisdom ancient India produced scores of scholars on various subjects like Buddha and Shankara (philosophy), Kautilya (political science and administration), Sushruta (surgery), Charaka (medicine), Kanada (physicist; propounder of atomic theory), Nagarjuna (Chemistry), Aryabhatta and Varahamihira (Astronomy), Baudhayana and Brahmagupta (mathematics) and Patanjali (yoga) to name a few. The knowledge of ancient Indians in the field of metallurgy was extraordinary as it is evidenced by the Iron pillar at Delhi which till now has not rusted though exposed to elements since hundreds of years. How such a huge column was casted is still a mystery to scientists. The lofty temples found in Karnataka, Tamilnadu, Odisha and Khajuraho to name a few shows the expertise which ancient Indians had in Structural Engineering. As the whole world knows, the concept of zero was a contribution of ancient Indians.

Uniqueness of Ancient Indian Education: From time immemorial, India has explicitly recognized that the supreme goal of life is self-realization and hence the aim of education has always been the attainment of such a fullness of being. But at the same time it was also recognized that different individuals have naturally different inclinations and capacities. Hence not only the highest philosophy but also ordinary subjects like literature and science as also vocational training find a place in ancient education system. The education system of ancient India may claim to be unique in the world in many respects like-

- ◆ The State and the society did not in any way interfered with the curriculum of studies or regulating the payment of fees or hours of instructions.
- ◆ Another special characteristic of ancient Indian educational system was it was fully and compulsorily residential. The student had to live in the house of his teacher for the whole

duration of his studies and learn from him not only what was taught but also observe how his teacher responded to different situation arising in daily life and learn from it.

- ◆ Stress was laid on having a personal relation between the teacher and the taught. Each student used to meet the teacher separately and learn from him through separate instruction and guidance.
- ◆ Education was absolute free and the teacher looked after the primary needs of the students including food and clothing.
- ◆ The Indian system of education upheld the dignity of labour. Hence even a student aiming at the highest philosophical knowledge was duty bound to do some manual labour daily such as collecting fuel, tending cattle, etc.
- ◆ Education in ancient India was more of seminar type where students used to learn through discussions and debates.

Elements of Western Education

The main elements of the western education system are: one, *there must be institutional learning* – within the school, within the college. Learning within the institution is legitimate – authentic. Learning outside is not authentic because I don't know what you have learnt. So there is a stamp of authority on learning that is expected in the education system in the West.

Second, we must give you that kind of knowledge *which is important for running industries*. You shouldn't know enough of Science. You should be able to operate the machines – you should be able to read the instructions about the machines. Because the beginning (of mass education) was in the industrial society and mechanization was taking place, it was supposed to serve the cause of the industrialists and the capitalists.

Third, *there must be (strict) gradation*. You are first in the elementary school. Then you go to the secondary school. Then you go to higher secondary, then college and things like that. The fourth element is that we must certify what you have learnt. It is not good enough for you to learn and go away. You may have learnt what may work – but that will not do. We will certify what you have learnt. And the certification will be in terms of grades, marks, divisions etc. so that the society – those who are going to employ you need not assess your employability – your capability. We take the responsibility – in the western education system – to certify for all those who need your services or would like to use you.

And finally, of course, this is the underlying philosophy – *there should be no subversion*. There should be people who should accept our society, our authority. They should become good citizens, which

means follow whatever the state orders. They should become good members of society – which means they should restrict themselves to the status quo, should not raise questions and should not rebel.

Also – another very important element – *mass education*. Everybody has to be educated. And therefore there should be what I call – and others also call it – conveyor belt model of education. You go from one class to the other. Those who do not do well fall out. In an industry, when you are producing a bulb, or anything – anything which is defective falls out of the belt. Only good things go. So you are not bothered. You are not dealing with human beings – not trying to develop human beings. You are trying to develop commodities that will suit your production system. So it is a conveyor belt model that is going on. Therefore this whole hierarchy is there, where you have to pass or fail – you have to do well to be able to fit into that.

So these are the major elements of the western education system. And unfortunately, we have adopted them.

Now – What is progressive education? And why can't the current education system be progressive? Progressive education is where you value the child herself or himself. The child is an individual. She has her own pace of learning – her own style of learning, her own mode of learning. Every child is different.

But what does the current system say? All children must be, at a particular age, in a particular class. They must learn the same thing, through the same textbook, with the same teacher. So while Psychology and all the related sciences of education – behavioral sciences – clearly say that every individual is unique and different, this western education system clearly does away with the whole differential and makes them homogeneous creatures to be treated in the same manner.

Secondly, when we value human beings, we not only value their learning pace, but we value them as holistic human beings – not only a learning human being; not only one whose mind is to be developed. Even in so-called 'education' aims, we talk about how we will develop a total personality. But *does the western education system really develop the whole personality?* What does it do to develop my social state? What does it do to develop my emotional life – my ability to love you and be loved; my ability to take care of people, my ability to empathize with all those who are in difficulty and be with them?

The western education system does not do anything at all. Since it is confined to the textbooks and classrooms, neither the social skills, nor the emotional control or emotional development takes place – nor values. In democracy, we keep on saying we want liberty, equality, fraternity, equality of the individual and things like that. Where does it come in the western education system? They all flaunt it. They want to put it as a cover. But inside, we only have learning of certain subjects and disciplines – not even the unity of knowledge.

The progressive movement believes that human beings can learn at their own pace. They are creative children; give them space for their creativity. Promote their questioning ability, promote their ability to think on their own, act on their own, and take risks if required. The progressive movement wants that the children should really be able to deal with the world at their own terms. Children are human beings dealing with the world on their own terms. But the current system wants that children should learn to deal with the world on their terms – not on the terms of the children.

Check Your Progress-2

Note: a) Write your answer to the questions given below :

b) Compare your answer with those given at the end of the lesson.

Q1. Critically examine the elements of Bhartiya Shiksha.

Q2. How Western Education is trying to develop the overall personality of child?

Q3. Which of the following is described as Magna-Carta of Indian Education?

- (A) Sargent Commission
- (B) Wood's Despatch
- (C) Macaulay Minutes
- (D) Hunter Commission

Q4. What was the medium of education in vedic period?

- a) Pali b) Sanskrit c) Prakrit d) Local Dialect.

8.7 LET US SUM UP

So learners, you have learnt that teaching is the process of attending to people's needs, experiences

and feelings, and intervening so that they learn to go beyond the given and know possibility. Interventions commonly take the form of questioning, listening, giving information, explaining some phenomenon, demonstrating a skill or process, testing understanding and capacity, and facilitating learning activities (such as note taking, discussion, assignment writing, simulations and practice).

Considering what those we are supposed to be teaching need, and what might be going on for them, is one of the main things that makes 'education' different to indoctrination.

8.8 LESSON END EXERCISE

- Q1. Elucidate the aims of ancient Indian education system.
- Q2. Briefly explain how teaching is different from training, conditioning and indoctrination.
- Q3. Explain the various components of Bhartiya Shiksha.

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8.10 ANSWERS TO CHECK YOUR PROGRESS

Check your progress I

3. Ross
4. Selection of objectives

Check your progress II

3. Wood's Despatch
4. Sanskrit



PROVISIONS OF EDUCATION AS PER THE CONSTITUTIONS

STRUCTURE

- 9.1 Introduction
- 9.2 Objectives
- 9.3 Article 15
- 9.4 Article 17
- 9.5 Article 21A
- 9.6 Article 25
- 9.7 Article 26 (1)
- 9.8 Article 28 (1, 2, 3)
- 9.9 Check Your Progress
- 9.10 Article 29
- 9.11 Article 30
- 9.12 Article 45
- 9.13 Article 46
- 9.14 Let Us Sum up
- 9.15 Lesson End Exercise
- 9.16 Suggestive Further Readings

9.1 INTRODUCTION

In the previous lesson, you have learnt about the difference between the bhartiya shiksha and the western education. The present lesson will make you understanding the different provisions of education as per the Indian constitution. You will be able to know the different articles under our constitution.

9.2 OBJECTIVES

After reading this lesson, you will be able to

- Understand the different provisions of our Constitution
- Analyse the different Articles of our Constitution

9.3 ARTICLE 15

Article 15 in India protects citizens from discrimination based on race, religion, gender, and caste. Caste discrimination is particularly common, leading to practices like untouchability, which is now illegal. However, in some areas, people still face these issues due to deep-rooted beliefs. The Constitution provides reservations for Scheduled Castes, Scheduled Tribes, and Other Backward Classes to support their economic advancement. In 2019, the government introduced the 124th Constitution Amendment Bill to reserve 10% of spots in higher education and government jobs for Economically Weaker Sections (EWS). This amendment added clause (6) to Article 15, ensuring equal opportunities for EWS who face economic disadvantages. Also, Article 15 addresses gender discrimination, offering protections for women to help them secure equal rights and opportunities.

Article 15 of Indian Constitution Provisions

Article 15 has been desperately needed since the Constitution's adoption and is still in place. Six clauses in Article 15 of Indian Constitution list the many forms of discrimination that are categorically prohibited.

Article 15 Clause	Provisions
<i>Article 15(1)</i>	It provides that the State shall not discriminate against any citizen on grounds only of religion, race, caste, sex or place of birth.
<i>Article 15(2)</i>	It states that no citizen shall be subjected to any disability, liability, restriction or condition on grounds only of religion, race, caste, sex, or place of birth with regard to: Access to shops, public restaurants, hotels and places of public entertainment venues; The usage of wells, tanks, bathing ghats, highways, and public resort locations that are totally or partially supported by state funding or intended for wide public use.

9.4 ARTICLE 17

Untouchability refers to a form of discrimination practised against certain sections of society who

are shunned on the basis of their caste. The term lacks a clear definition, but several scholars have expressed their views about it. According to Marc Gallanter, it is the practice of rendering someone inferior and unclean because of their affiliation with a low caste by birth. Mahatma Gandhi refers to untouchability as pollution that is caused by coming into contact with people who are considered impure by virtue of belonging to a particular state of family. The makers of our Constitution, being well aware of the social divide that permeates Indian society, considered it necessary that there be a legal provision prohibiting untouchability. Thus, Article 17 was introduced in the Constitution of India as a means to curb this oppressive practice and conform to the principles of justice, equality and fraternity laid down in the Preamble. However, despite positive efforts by the government to end this menace, it is evident that the practice of untouchability is still deeply ingrained in our societal structure.

Need for introducing Article 17 of the Indian Constitution

Article 17 forms part of the fundamental rights provided under Part III of the Constitution of India. It provides for a legal framework under which any person can seek protection from discriminatory practices perpetrated by the State or any private individual. Since it is a fundamental right, citizens have the right to have recourse to Article 32 of the Constitution of India to fight against any caste-based discrimination. Apart from being a legal sanction against untouchability, the following reasons can be attributed for introducing Article 17 in our Constitution:-

- On attaining liberation from the torment of British governance, the leaders of our nation envisaged an India that was built on the foundations of justice and equality. The term justice is not confined to political justice alone but transcends to social justice as well. Social justice involves treating all people with respect and dignity. It means that people in India have the right to live a life free of discrimination and prejudice. Thus, Article 17, by providing for the abolition of untouchability, incorporates the idea of social justice.
- In Dr. B.R. Ambedkar's words, India should strive to achieve democracy not only in the political sense but also in social democracy. Social democracy means a democracy that thrives on the principles of liberty, equality and fraternity, where all three of them must coexist in balance with each other. Such balance is necessary because if there is liberty without equality, the ones wielding more power will try to subjugate the weak. Similarly, if there is equality without liberty, it would act as an impediment to individual choices and aspirations. Equality and liberty without fraternity would breed chaos and disharmony among people. Thus, the coexistence of these three principles is necessary for the proper functioning of a democracy in the truest sense of the term and Article 17 bolsters these principles.

- Article 17 has been introduced as it embodies the principle of equality. Our constitutional values enjoin a duty on the State to treat its citizens equally. Article 15 of the Constitution of India prohibits the State from engaging in any discrimination on the basis of caste, creed, sex, religion or place of birth. Untouchability that perpetuates caste-based discrimination strikes at the heart of the principle of equality; hence, the inclusion of Article 17 is a just provision to prevent its practice in any form by the State.
- A far more important reason for including Article 17 is that it upholds the concept of human dignity. Human dignity is an intrinsic part of a man's existence, and he cannot be stripped of this right by the government or society. Article 1 of the Universal Declaration of Human Rights states that all persons have been bestowed with freedom and equal rights since birth and are entitled to live a life with dignity. They are also bestowed with reason, conscience and a sense of brotherhood amongst themselves. Thus, Article 17 incorporates this basic human right to live a dignified life, free from any degrading treatment or being subjected to discrimination for belonging to a particular class.

9.5 ARTICLE 21A

Human progress depends on education. Any nation's future is dependent on the quality of its educational system. Even while the members of the Constituent Assembly understood the value of universal education, they were unable to guarantee it as a fundamental right because of a lack of funding, despite the fact that it was listed in the Directive Principles of State Policy. The Indian judicial system attempted to include the right to education as a component of the Right to Life in the 1993 case of *Unni Krishnan v. State of Andhra Pradesh*. Through a constitutional amendment that was passed in 2002, the Indian Parliament also gave its future inhabitants the right to an education.

On several occasions, both the judiciary and the Parliament had the chance to clearly explain the nature of this newly created fundamental right, particularly in light of the possibility that it might conflict with the fundamental right of minorities that already exists to create and run educational institutions of their choosing. There were a few crucial questions that needed to be addressed. Whether the Supreme Court's decision in the afore-mentioned case to include the Right to Education in the purview of Article 21 and the insertion of this new right alongside the Right to Life has given the former any precedence over other related rights, remains an unanswered question.

Right of Children to Free and Compulsory Education Act, 2009

To give effect to Article 21A of the Constitution, the Right of Children to Free and Compulsory Education Act, 2009, was passed. It said that the state would provide free and mandatory education to

children between the ages of 6 and 14 years old, incorporating the right to primary education. In 2008, six years after the Indian Constitution underwent an amendment (86th Amendment, 2002), the Cabinet approved the Right to Education Bill. The Cabinet adopted the measure on July 2, 2009. The bill was approved by both the Rajya Sabha and Lok Sabha on July 20, 2009, and August 4, 2009, respectively. The Act was notified as legislation on September 3, 2009, after receiving the President's approval. With the exception of the state of Jammu and Kashmir, the law took effect on 1st April 2010 throughout the nation. The Act provides for the following:

1. Every child between the ages of 6 and 14 has a fundamental right to free, obligatory education in schools up to the completion of elementary education.
2. Children who have either quit school or have not shown up at any school will be enrolled in the schools, and no school will be able to refuse to accept them.
3. In order to admit pupils from economically disadvantaged and weaker sections of society to class one, private and independent educational institutions must set aside 25% of their seats.
4. A child's age must be established for admission to a school based on a certificate issued in accordance with the terms of the birth, death, and Marriage Registration Act of 1856 or on the basis of any other documents that may be required.
5. The Act's implementation will be supervised by the state commission and the National Commission for the Protection of Children's Rights (NCPCR).
6. School management committees of 75% of parents and guardians are required to oversee all schools, with the exception of private unaided institutions.
7. The mother tongue of the child will be used as the instruction medium, and a thorough and ongoing system of performance evaluation will be used.
8. A number of teachers for classes 1st to 5th:
 - Admitted children (up to 60): The number of teachers required is 2.
 - Children between (61-90): The number of teachers required is 3.
 - Children between (91-120): 4 teachers are required.
 - Above 150 children: 5 teachers + 1 head teacher.
9. The ratio of financial responsibilities between the Central Government and each state will be 55:45. For the northeastern state, it will be 90:10.

10. Building:
 - At least one classroom for every teacher and one office-cum-store-cum-head teacher's room.
 - Separate toilets for girls and boys.
 - A kitchen where a mid-day meal is prepared.
 - One playground.
 - Safe and adequate drinking water facility.
11. A minimum number of working days:
 - 200 working days for 1-5th class.
 - 220 working days for 6-8th class.
12. Instructional hours:
 - 800 Instructional hours per academic year for the 1st-5th class.
 - 1000 Instructional hours per academic year for the 6th-8th class.
13. The Act mandates the presence of libraries in each school, providing newspapers, magazines & books.
14. According to the RTE Act, children who live within "*the prescribed area or borders of neighbourhood*" should have access to primary schools:
 - Primary school within 1km.
 - Elementary schools within 3km.
15. The Act establishes the disabled population's Right to Education up to the age of 18.
16. The Act prohibits both physical and psychological abuse, procedures for screening youngsters who are being admitted, capitation costs, teachers providing private instruction and operating schools without authorization.

9.6 ARTICLE 25

Overview:

The Kerala High Court recently observed that the fundamental right under Article 25 of the Constitution to enter a temple for worship does not give the right to any member of the Hindu community to perform the role of Archakas (priests).

About Article 25 of Indian Constitution

- Article 25 says that all persons are equally entitled to freedom of conscience and the right to freely profess, practice, and propagate religion. The implications of these are:
 - Freedom of conscience: Inner freedom of an individual to mould his relation with God or Creatures in whatever way he desires.
 - Right to profess: Declaration of one's religious beliefs and faith openly and freely.
 - Right to practice: Performance of religious worship, rituals, ceremonies, and exhibition of beliefs and ideas.
 - Right to propagate: Transmission and dissemination of one's religious beliefs to others or exposition of the tenets of one's religion. But it does not include the right to convert another person to one's own religion. Forcible conversions impinge on the 'freedom of conscience' guaranteed to all the persons alike.
- Thus, Article 25 covers not only religious beliefs (doctrines) but also religious practices (rituals).
- Moreover, these rights are available to all persons—citizens as well as non-citizens.
- However, these rights are subject to public order, morality, health, and other provisions relating to fundamental rights.
- Further, nothing in this article shall affect the operation of any existing law or prevent the State from making any law to
 - regulate or restrict any economic, financial, political, or other secular activity associated with religious practice;
 - provide for social welfare and reform, or throw open Hindu religious institutions of a public character to all classes and sections of Hindus;
- Article 25 also contains two explanations: one, the wearing and carrying of kirpans is to be included in the profession of the Sikh religion; and two, the Hindus, in this context, include Sikhs, Jains, and Buddhists.

9.7 ARTICLE 26 (1)

Article 26(1) of the Indian Constitution grants the freedom to manage religious affairs, allowing every religious denomination or section thereof the right to establish and maintain institutions for religious and charitable purposes, manage their own religious matters, acquire property, and administer it according

to the law, all subject to public order, morality, and health. It confers various rights upon every religious denomination or section of such a denomination, including-

- Establishing and maintaining institutions for religious and charitable purposes
- Managing its affairs concerning religion
- Owning and acquiring property, both movable and immovable
- Administering property according to the law

Interpretation of Article 26 of the Indian Constitution

Article 26 of the Constitution deals with the right to freedom to manage religious affairs. It states that subject to public order, morality and health, every religious denomination or any section thereof shall have the right-

- to establish and maintain institutions for religious and charitable purposes
- to manage its own affairs in matters of religion
- to own and acquire movable and immovable property
- to administer such property in accordance with law

The following are the rights guaranteed under Article 26 of the Constitution-

Right to Establish and Maintain Institutions

Article 26(a) ensures the right of religious denominations to establish and maintain institutions for religious and charitable purposes. The framers of the Constitution highlighted the necessity of this right to freely manage such institutions.

Right to Manage Religious Affairs

Article 26(b) grants religious denominations the right to manage their affairs without outside interference. It includes all religious practices, rituals and modes of worship that are integral to the religion.

The term religious denomination is a sub-group within a religion that shares a common name, tradition, and identity. The Constitution does not define the term but it was interpreted in the case of Commissioner, Hindu Religious Endowment Madras vs Shri Laxmindra Thirtha Swamiar of Shri Shirur Mutt, AIR 1954, where the term religious denomination was described as a collection of individuals classed together under the same name or a religious sect or body having a common faith and organization designated by a distinctive name.

Right to Own and Acquire Property

The right to own and acquire property is essential for the functioning of religious institutions. This right allows denominations to manage their affairs but does not nullify the power of the State to regulate or acquire such property provided that the regulations are reasonable.

Administration of Property

The religious denominations have the right to administer their property but this must be done in accordance with the law. The state can enact laws to regulate the administration of religious property and distinguish between the right to manage religious affairs.

9.8 ARTICLE 28 (1, 2, 3)

Article 28 of the Indian Constitution guarantees freedom from attending religious instruction in educational institutions primarily funded by the state, ensuring that no person can be forced to participate in religious activities within such institutions without their consent or that of their guardian, if they are a minor; this is further elaborated upon in clauses (1), (2), and (3) of the article:.

Clause 1: No religious instruction shall be provided in any educational institution wholly maintained out of state funds. This means that government-funded schools cannot impart religious teachings to students.

Clause 2: This clause provides an exception to clause 1, stating that if an educational institution is administered by the state but established under a trust or endowment that specifically requires religious instruction, then such instruction can be provided.

Clause 3: Even in state-recognized or state-aided educational institutions, no person can be compelled to participate in religious instruction or worship without their consent or that of their guardian if they are a minor.

Importance of Article 28

Secularism:

This article upholds the principle of secularism by preventing the state from promoting any particular religion within its educational institutions.

Individual Choice:

It protects the individual's right to choose whether or not to participate in religious activities in state-funded schools.

Religious Harmony:

By ensuring neutrality in education, Article 28 helps maintain religious harmony among diverse communities.

9.9 CHECK YOUR PROGRESS

- Explain an Article 17
- Discuss the different Interpretation of Article 26

9.10 ARTICLE 29

Article 29 of the Indian Constitution guarantees the right of any section of citizens residing in India with a distinct language, script, or culture to preserve and conserve it, essentially protecting the cultural and educational interests of minorities by preventing discrimination based on religion, race, caste, or language in state-funded educational institutions; meaning minorities can maintain their unique identity while accessing education without barriers.

Important points about Article 29

Protection of minorities:

The primary purpose of Article 29 is to safeguard the cultural rights of minority groups within India, allowing them to preserve their language, script, and customs.

No discrimination in education:

Clause (2) of Article 29 explicitly states that no citizen can be denied admission to any state-funded educational institution based on religion, race, caste, or language.

Applicability to all citizens:

While primarily seen as a protection for minorities, Article 29 technically applies to any section of citizens with a distinct culture, including potential majority groups in certain regions.

Interpretation by the Supreme Court:

The Supreme Court has played a significant role in interpreting the scope of Article 29, clarifying that minority institutions have the right to admit students from their own community while maintaining fair admission processes.

How Article 29 works:

Clause (1): Grants the right to any section of citizens with a distinct language, script, or culture to preserve and conserve it.

Clause (2): Prohibits discrimination against any citizen based on religion, race, caste, or language in admission to state-funded educational institutions.

9.11 ARTICLE 30

All minorities, whether religion or language, deserve the right to develop and manage educational institutions of their preference, according to Article 30 of the Indian constitution. The government shall not differentiate against any organization in affording aid to it because it is under the administration of a minority, even if it is not encouraged by religion or language. Article 30's basic principle ensures that people are not segregated against or rejected fair opportunities. In practice, however, it has begun to imply that non-minority institutions may be denied the opportunity to "develop and manage" institutions out of their way.

The Justice Supreme Court ruled that under Article 30 of the Indian Constitution, the right offered to minorities is to create fairness with the majority, not give minorities a benefit. Natural principles will be implemented in all educational institutions.

Article 30 minority institutions

All religious and language minorities shall have the proper scope to establish and administer academic establishments of their desire. In that case, the most effective motive of the essential proper underneath article 30(1) of the Indian constitution could be for minorities to establish their establishments, devise their curricula, offer training on the subjects of their choice, behaviour examinations, and award stages or diplomas. Such establishments have the right to seek recognition for their levels and diploma's and aid wherein aid is given to other education institution establishments supplying similar schooling on the premise of their excellence. The state is obligated to realise their qualifications and establishments, and they cannot be discriminated against besides the idea of a lack of excellence in their instructional standards.

Minorities' educational rights

Minority groups have the right to set up their academic establishments, but this proper ought to now not be unqualified. The centre has informed the best courtroom that minorities' rights should not be absolute as it undermines kingdom laws enacted to gain secular goals. If Article 30 is absolute, the authorities might be powerless to intrude even though the group teaches secession or armed revolution. Nobody has the right to violate public regulations to train their faith.

The extent of government that control over minority institutions:

The extent of Article 30 of the Indian Constitution includes the right to acknowledgement and affiliation, which includes the right to obtain financial or other support from the state, the right option

of choosing management bodies, students, and staff, and the right to choose whatever content or subject matter of education or in an educational institution. It is reasonable to conclude from the confirmation of Supreme Court decisions that these rights are not flawless or complete.

Justice Reddy stated, “The sole motive or purpose behind the fundamental right assured by Article 30(1) is that minorities have the right to impose their universities, set their terms & conditions, design their course material and the actual content of education, take decisions in teaching students in the subjects, conduct examinations, and award diplomas and degrees. Those institutions have the right to seek recognition for their degrees and diplomas, as well as to seek support where support is provided to other educational institutions providing the same type of education based on merit.”

As a result, Article 30 has become the primary source of injustices against non-minority communities. It creates a social mismatch in society and prevents non-minority groups from exercising their authority to properly create and manage educational institutions. They must obey all orders and face the government’s restrictions and liabilities. The safety of nonsecular and linguistic minorities is the foundation of secular values. Article 30 protects minority communities’ rights in educational institutions and prohibits discrimination against them. The constitution guarantees minority rights to preserve the use of a range and afford avenues for all corporations.

9.12 ARTICLE 45

Article 45 of the Indian Constitution falls under the Directive Principles of State Policy and mandates the state to “endeavor to provide free and compulsory education for all children until they complete the age of six years,” essentially focusing on providing early childhood care and education to every child in the country; this provision was amended by the 86th Amendment Act to change the age limit from 14 years to 6 years.

Important points about Article 45

Focus on Early Childhood Education:

Unlike the earlier interpretation, the current emphasis is on providing quality early childhood care and education to children below the age of six, recognizing its crucial role in shaping a child’s development.

Directive Principle:

Article 45 is a directive principle, meaning it is a guideline for the state to strive towards achieving, not a legally enforceable right.

Importance of Early Learning:

The rationale behind this provision is that the early years of a child’s life are critical for cognitive,

social, and emotional development, and access to quality education during this period can significantly impact their future.

Challenges in Implementation:

Despite the importance of this provision, challenges remain in ensuring equitable access to early childhood education across different regions and socio-economic groups, including infrastructure limitations, teacher shortages, and disparities in quality.

How to teach about Article 45

Explain the concept of Directive Principles

Start by explaining what Directive Principles of State Policy are and why they are important in guiding government policies.

Highlight the significance of early childhood education

Discuss the research findings on the benefits of early childhood care and education for children's development.

Discuss the amended Article 45

Emphasize that the current focus is on providing free and compulsory education for children up to the age of six.

Analyze challenges and potential solutions

Discuss the obstacles faced in implementing Article 45, like access to quality preschools in rural areas, and brainstorm possible solutions to address these issues.

Encourage critical thinking

Ask students to reflect on the role they can play in promoting early childhood education within their communities.

9.13 ARTICLE 46

Article 46 of the Indian Constitution mandates that the state must actively promote the educational and economic interests of the “weaker sections” of society, particularly Scheduled Castes (SCs) and Scheduled Tribes (STs), while also protecting them from social injustice and exploitation, essentially aiming to provide equal opportunities to these marginalized groups through focused support in education and economic advancement.

Important Points about Article 46

Focus on Weaker Sections:

This article specifically targets the Scheduled Castes, Scheduled Tribes, and other weaker sections of society, aiming to uplift their socioeconomic status.

Promotion of Education and Economy:

The state is directed to prioritize the educational and economic development of these groups by providing access to quality education and opportunities for economic growth.

Protection from Exploitation:

Article 46 also emphasizes the need to safeguard these communities from social injustice and all forms of exploitation.

Directive Principle of State Policy (DPSP):

This article falls under the DPSP, which means that while the government is obligated to strive towards achieving its objectives, it cannot be legally enforced in court.

Importance of Article 46:

Addressing Historical Disadvantaged Groups:

By focusing on historically marginalized communities like SCs and STs, Article 46 aims to rectify past injustices and create a more equitable society.

Social Justice and Equality:

It aligns with the principle of social justice by promoting equal opportunities for education and economic advancement for all citizens, regardless of their caste or tribal background.

Empowerment through Education:

By emphasizing education, Article 46 seeks to empower individuals from weaker sections to break the cycle of poverty and discrimination through knowledge and skills development.

Potential Challenges:

Implementation Gaps:

Despite the constitutional mandate, effective implementation of Article 46 can be hindered by factors like inadequate funding, social prejudices, and lack of access to quality education in certain regions.

Defining “Weaker Sections”:

Determining who constitutes “other weaker sections” can be complex and lead to debates on inclusion and exclusion.

9.14 LET US SUM UP

So learners, you have learnt that the Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine.

9.15 LESSON END EXERCISE

Q1. Briefly explain the different provisions of education in the Article 17 and 26(1).

Q2. Explain the Article 46

9.16 SUGGESTIVE FURTHER READINGS

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SOCIOLOGY - CONCEPT, NATURE AND BRANCHES

STRUCTURE

- 10.1 Introduction
- 10.2 Objectives
- 10.3 Meaning of Sociology
- 10.4 Scope of Sociology
- 10.5 Nature of Sociology
- 10.6 Branches of Sociology
- 10.7 Educational Sociology
- 10.8 Understanding of Education in Teacher Education Process
- 10.9 Lesson End Exercise
- 10.10 Suggested Further Readings
- 10.11 Answers to Check Your Progress

10.1 INTRODUCTION

Industrial revolution led to great urbanization which created problems of housing and slum dwellings. As a consequence of industrialization, the rifts between labourers and owners of factories started. French revolution led to the style of functioning of government and practice of democracy.

The effects of industrialization were felt in economy, urbanization, capitalization, policy making and related fields which resulted in bringing about changes in European Society. In this social environment, the study of sociology, anthropology and other social sciences emerged as new disciplines to visualise the things out of box. It is from that point of time, the emergence of sociology as a discipline of academic interest originated. Its appearance as a discipline can be accredited to the enormous changes that took

place in the nineteenth century. A variety of strains and tendencies of intellectual and social form combined to form the science of sociology. To quote Bottomore, “The conditions which gave rise to sociology were both intellectual and social”.

In order to understand the concept of Educational Sociology it is necessary to first understand the meaning of the two terms:

1.Sociology and 2.Education.

10.2 OBJECTIVES

After reading this lesson, you shall be able to :

- discuss the meaning of Sociology in relation to education,
- explain the unlimited Nature of philosophy Sociology,
- enumerate the various branches of Sociology, and
- describe the relationship between sociology and education.

10.3 MEANING OF SOCIOLOGY

It is youngest of the social science and its major concern with the society. Thus we can say that sociology is a science of society. Sociology is not only a science with its own subject matter but the mother of all social sciences It is an analytic science. It is abstract in nature. It is generalizing science. It seeks to establish generalizations after a careful study of the social phenomena. It studies all kinds of societies organized as well as unorganized. It has wider field. It treats man as a social animal. It studies all kinds of forms, social relations and interactions.

The seed of the term Sociology was first sown by Auguste Comte in 1838, linking the Latin word “Socius” meaning society to the Greek word Logos meaning study or science. Thus etymologically meaning of sociology is the Science of Society. Today the term “sociology” denotes any relatively rigorous reasoned study of society.

Concept of Sociology

The chief interest of the society is the people, the ideas, the customs, the other distinctively human phenomena which surround man and influence him, and which are, therefore, part of his environment. Sociology also devotes some attention to certain aspects of the geographical environment and to some natural – as contrasted with human phenomena; but this interest is secondary to its pre-occupation with human beings and products of human life in association. Our general field of study is man as he is related to other men and to the creation of the other men which surround him.

Different sociologists have defined sociology in no. of ways. The various definitions given by various sociologists from time to time:-

Auguste comte, also called as father of sociology defines sociology as the science of social phenomena "Subject to natural and invariable laws, the discovery of which is the object of investigation."

"Sociology deals with the behavior of men in groups." **Kimball Young**

"Sociology is a generalizing science of a socio-cultural phenomena viewed in their genetic form, types and manifold inter-connection." **P.A Sorokin**

"The subject matter of sociology is the interaction of human minds." **L.T. Hobbouse**

"Sociology in its broadest sense may be said to be the study of interactions arising from the association of living being." **Villin and Villin**

"Sociology is the science of the structure and functions of social life." **John W. Bennet**

"Sociology is the study of the relationships between man and his human environment." **H.P. Fairchild**

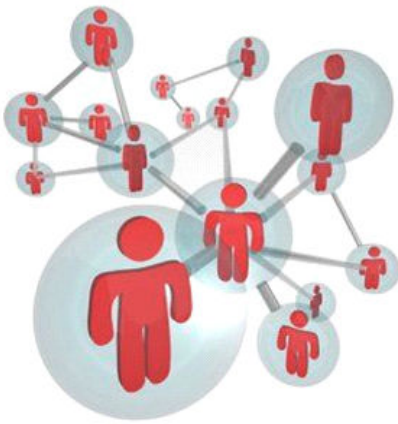
"Sociology is a descriptive and analytical discipline concerned with structural aspects of human society." **G. Duncan Mitchell**

"Sociology is a body of related generalizations about human social behavior arrived at by scientific methods." **Lundberge,G.A.Schrag**

"Sociology is the synthesizing and generalizing science of man in all his social relationships." **Arnold Green**

"Sociology seeks to discover the principles of cohesion and of order within the social structure, the ways in which it roots and grows within an environment, the moving equilibrium of changing structure and changing environment, the main trends of the incessant change, the forces which determine its direction at any Lime, the harmonies and conflicts, the adjustments and maladjustments within the structure as they are revealed in the light of human desires, and thus the practical application of means to ends in the creative activities of social man." –

Malver.



To Summarise:

Sociology is a science of society.

Sociology is a science of social relationships.

Sociology is the study of social life.

Sociology is the study human behaviour in groups.

Sociology is the study of social action.

Sociology is the study forms of social relationships.

Sociology is the study social groups or social systems.

Fig: Human Relationships

However, the universal thought underlying is that Sociology is concerned with human relationships. Its emphasis is on the 'social' aspect of these relationships.

Sociology as a distinct discipline is full of controversies and contradictions. Social scientists differ regarding its nature. They are not able to decide whether it is scientific or normative.

Social scientists are of the opinion that since it uses scientific methods, so it is a science. Those who hold the opposite view say that the theories of sociology are subject to change frequently, it is not possible, to frame concrete rules on the basis of scientific enquiry.

They argue that attitudes, opinions and relations between groups keep on changing. The analysis of attributes made at a certain point of time may not hold for other time. This comes in the way of treating sociology as science.

The supporters who advocate sociology as science insist on the definition of science. They say that science provides us a framework of approach to understand anything objectively, in a logical, coherent and precise way. It is a method of getting the exact and systematic knowledge about physical or social reality. Scientific method is considered as a device to apply specific rules to acquire knowledge, to test hypotheses and also to analyse data to offer new explanations. Science also produces objective and exact information to develop an understanding of natural world. In this manner, scientific method is that which provides us the logical, rational, effective and efficient device of collection, organization and interpretation of facts. Although sociology is a science since it fulfils the conditions of objective and rational information about social reality, but it differs from natural sciences.

10.4 SCOPE OF SOCIOLOGY

The scope of sociology has undergone changes due to different schools of thought. Auguste Comte divides sociology into two parts. The first, being social statistics which deals with economy, family life etc. and the second, explains the social dynamics and analytical study of society to explain changes in society and to approach historically the study of sociology.

About the scope of sociology, Spencer describes it as the study of matters relating to family, politics, religion, social control, associations, social stratifications etc. He also opines that sociology should deal with relations between the members of society. He accepts society as a single unit for analysis.

Formalistic or Specialistic School

Social scientists made an attempt to keep sociology different from other social sciences. In their opinion, sociology is a pure and independent discipline. Sociology maintains relations as other social sciences maintain with geometry. Geometry is a science which makes the study of objects in relation to their special forms not their contents. In the same manner, sociology also studies the forms of social relationship and the activities of human beings not the relationships themselves. Sociology describes, classifies, analyses and delineates the forms of social relationships, the process of socialization and social organization.

Another social scientist, Tonnies treats sociology as a pure science. He makes a distinction between society and community taking into account the forms of relationships. He interpreted social processes quantitatively and developed a mathematical formula.

$$P = A \times S \quad P = \text{Social Processes}; A = \text{Attitude}; S = \text{Situation}$$

Where Attitude is the combination of

$$A = N \times E \quad (N = \text{Basic social nature}; E = \text{Previous experience})$$

$$S = B \times A \quad (B = \text{Geographical conditions}; A = \text{attitude of the participants})$$

Thus, according to the formalistic school, sociology studies one specific aspect of social relationships, i.e., their abstract nature, and not in any concrete situation. It laments that the forms of social relationships do not change with the change in the content of social relationships, for example, the study of competition—a form of social relationship will not make any difference whether we study it in the political field or economic field.

In this manner, sociology according to formalistic school, makes a study of one aspect of social relationship and behaviour, i.e. their forms and hence the scope of sociology in this sense is very limited.

Famous social scientist, Small says that sociology does not study all the activities of society. It is the study of the genetic forms of social relationships, behaviours and activities.

The scope of sociology is, therefore, limited to various forms of social relationships into many kinds which makes a significant contribution to comprehend the contentions of the formalistic school.

Synthetic School

The school suggests that sociology encompasses all the sciences. It synthesizes all the sciences. This school of thought considers sociology as synthesis of all social sciences or a general science. In this fashion, the scope of sociology is encyclopaedic and synoptic.

Since all the aspects of social life are linked together, hence the study of one single aspect is not sufficient to comprehend the entire fact. It is, therefore, essential for sociology that it should undertake a systematic study of social life in its totality since without such a study, it becomes dull and defeats the very purpose of its study.

Check Your Progress-1

Note:a) Answer the questions given below.

b) Compare your answers with those given at the end of the lesson.

1. Sociology of education is the study of :

- a. sociology and education.
- b. how sociology is used in education.
- c. why sociology is used in educationd.
- d. how social institutions affects education and its outcome.

2. The scope of sociology is:

- a. Limited to a particular society only.
- b. Limited to Global social interaction only.
- c. Ranges from interaction between two person to global social interaction.
- d. Interaction in schools only.

3. Education is a:

- a. Social effort.

b. Psychological effort.

c. Ideological effort.

d. Physical effort

4. _____emphasized that education should be a social process.

10.5 NATURE OF SOCIOLOGY

In nature of sociology we investigate, what type of subject Sociology is? Is sociology a science, or an art or what? To answer this question Robert Bierstedt enlisted the following characteristics of sociology in his book “*The Social Order*”:

- **Sociology is an independent science.** Sociology like any other discipline have its own area of study and not fully dependent on other discipline.
- **Sociology is a social science not a physical science.** Social sciences focus on various aspect of human society while physical sciences deal with natural phenomena. Thus Sociology is a social science as it deals with man and his social activities.
- **Sociology is a categorical and not a normative discipline.** Sociology is value-free. It is only interested in ‘what is’ and not ‘what should be’ or ‘ought to be’.
- **Sociology is pure science and not an applied science.** As a Pure science it is only interested in acquisition of knowledge, it has nothing to do with application of that knowledge. Like Physics is a pure science while engineering is its application.
- **Sociology is relatively an abstract science and not a concrete science.** It studies the society in an abstract (theoretical not physical) way. Like, Sociology is not interested in particular families but in family as a social institution that exists in all societies.
- **Sociology is a generalising science and not a particularising science.** Sociology is not interested in particular events rather it studies events in a general way. Example: History study French Revolution but Sociology will be interested in revolutions in general.
- **Sociology is a general science and not a special social science.** Like Economy or Political Science, Sociology does not focus on only one aspect of human activity. As it has to deal with society it includes all aspects of human life in a general way.
- **Sociology is both a rational and an empirical science.** It studies the social phenomena in scientific way. It is based on reason (logic), observation and experimentation.

Sociology Is

Social Science

Categorical Science

Pure Science

General Science

Abstract Science

Generalising Science

Independent Science

Both Rational and empirical Discipline

Sociology Is Not

Physical Science

Normative Discipline

Applied Science

Special Social Science

Concrete Science

Particularising Science

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Thus we can say that sociology is a science of general nature and falls in the category of social sciences.

Check Your Progress- 2

Note : a) Answer the questions given below.

b) Compare your answers with those given at the end of the lesson.

Q1. Sociology is both a rational and an _____ science.

Q2. Reasoning from the specific to the general is _____.

Q3. Sociology is an independent science. (T/F)

10.6 BRANCHES OF SOCIOLOGY

Study of sociology deals with the study of human society. Human society is so vast and diverse that to study its features and characteristics through one classification is impossible. To study sociology, the sociologist has made many classifications based on various grounds. Some of the sociologists like, Durkheim gave three principal divisions of sociology which he terms as :

- **Social morphology:-** Covers the geographical settings, the density of population and other preliminary data which is likely to influence the social aspects.
- **Social physiology:-** concerned with such matters as religion, morals, law, economic and political aspects, each of which may be the subject matter of a special discipline.

- **General sociology:-** General social laws which may be derived from the specialized social processes.

Sorokin referred the main concept of recent sociological thoughts in four branches of sociology.

They are:-

- **Cosmo-sociology**
- **Bio-sociology**
- **General sociology**
- **Special sociology**

He also classified sociology as:-

- **General Sociology:-** It deals with studies of the properties which are common to all social and cultural phenomena of a group of people.
- **Structural aspects:-** It studies various types of groups and institutions as well as their inter-relations to one another.
- **Dynamic aspects:-** It studies various types of social interactions. These two together comprises of general sociology.
- **Special sociology:-** It studies a specific socio-cultural phenomenon which is selected for detailed study.

Along with the classification, there are certain problems of sociology which are classified by Ginsberg in 4 aspects:-

- **Social morphology:-** Includes study of population, social structure and also of various groups and institutions.
- **Social control:-** includes the study of human resources.
- **Social processes:-** In the Sense to the study of various modes of interactions between individuals in the Society /Groups.
- **Social pathology:-** In the Sense, to the study of social maladjustments and disturbances.

Detailed study of objectives of schools and church are the subjects of Sociology of Education and Sociology of Religion respectively, and functions of the government and the state are studied under Political sociology. Sociology of law deals with execution of laws made by society itself, to make such society which performs its functions under certain laws, such laws which makes everyone equal.

Social psychology deals with the mental activity of humans, practical reasons for becoming a part of the society.

Social Psychiatry: In other words, personal maladjustments of the individual which is caused due to excessive and conflicting demands of society upon the individual.

These are Branches of Sociology

❖ **Theoretical Sociology**

When dealing with theory, we can come across different ideologies and perceptions which can lead to a common result. Different perceptions altogether make Theoretical Sociology. Different perceptions are as follows

- **Macro versus Micro**

Macro deals with a larger aspect of life whereas micro deals with minute aspects of life. They are complementary to each other.

- **Functional**

This perspective accounts for maximum harmony among the people so that our society does not lie in chaos.

- **Interaction**

Interaction perspective is a way of social communication through ideas, perceptions, dressing etc. Through social interaction, a society is a frame in groups. People go with their intuition regarding another person behavior which solely depends on their interaction.

- **Conflict**

Whenever more than one person's perception is involved, the conflict will take place. Human beings cannot agree to another person every time. They will have a different approach and ideas to a particular thing.

❖ **Historical Sociology**

This branch of sociology studies about every historical aspect of any event. A new civilization or any war has some effects on human beings and the society. It is the study of ancient, medieval and modern historical aspects related to Sociology

❖ **Knowledge Sociology**

A person's knowledge is shaped and affected by the environment, thus the society plays

an important role in mending ideologies of a person. A person is under the influence of culture, social and political norms.

❖ **Criminology Sociology**

A crime can be stopped if someone knows how a criminal's mind works. There is a basic trait in every criminal which is studied under this branch of sociology. It accounts for the government, polices, crime branches, criminal records, and their punishments. What kind of crime, how that crime and why that crime occurred are fundamental things which we need to study under this branch.

❖ **Religion Sociology**

Sections or subgroups of society follow a particular religion which definitely imparts an effect on them. For example, a Hindu person does not touch non-veg during Durga Pooja but a Muslim person celebrates Bakrid by meat cutting. Society is governed by the religion they follow.

❖ **Economy Sociology**

Every person has a different economic status in society. Due to the different economy, consumption of any product differs. This studies the rate of production of any product or growth rate of any product. Many factors are there to affect Economy of a society like the need of a product among communities.

❖ **Rural Sociology**

Rural setup is more prominent than urban. It is obtained from researchers that population of rural areas is more than urban areas. Their way of living, ideologies, beliefs, way of tackling problems is studied under this branch.

❖ **Urban Sociology**

Just like Rural Sociology, Urban Sociology is also studied as a branch. It is equally important to learn urban people lifestyle, values, and habits. There are many things which are occurring in urban areas at a rapid rate like robbery, corruption, unemployment.

❖ **Political Sociology**

Political scenario of any place determines growth at present and in coming years. A country's situation can be changed according to the ruling party motives and work (either productive or destructive). This branch deals with political party summits, new rules, and their effect on society.

❖ **Demography Sociology**

Sociology is a study of society and society is made up of a population. Demography determines the population rate. It deals with every aspect related to the population like the number of people residing in a particular area, increment or decrement of the population in past years.

❖ **Industrial Sociology**

People's employment is directly related to industries. Thus it becomes important to have information about industries relation with employees, industrial output, the interaction between employees and managers.

❖ **Family Sociology**

Families are the basic structure of society. Different families offer different values and upbringing to their child. In this branch, we study different methods of parenting found in families. How different families can bring different changes in a child is studied under this branch.

❖ **Educational Sociology**

Education brings out the best in a human being. This branch studies different educational institutions at various places. It studies how education changes a person's perspective towards his/ her life. Also, it studies how much employment rate is increased after educational activities.

10.7 EDUCATIONAL SOCIOLOGY

Educational sociology is a branch of sociology. It deals with the application of education on sociology. Broadly, the subject can be defined as the application of principles and methods of education for the solution of various problems in the society. It primarily focuses on sociology and not on education. It is very different from sociology of education.

When coming to the aims of educational sociology, they are :

- To promote social values among individuals through the education system.
- To up bring responsible citizens of country.
- Social awakening.
- Ignite the process of socialization.

After the second world war it gained entity as separate subject of knowledge. Technological advancement and engagement of human capital (work force) in industrialization America and Europe gave rise to the social mobility. Now it is easier to move up to the upper strata of society gaining technical skills, knowledge. People who were farmer earlier became worker in factories. In that period social mobility was at top gear. And sociologist began to think that education promotes social mobility and undermines the class stratification.

It gained interest and lot of sociological studies done on the subject. Statistical and field research across numerous societies showed a persistent link between an individual's social class and achievement, and suggested that education could only achieve limited social mobility. Sociological studies showed how schooling patterns reflected, rather than challenged, class stratification and racial and sexual discrimination. But sociology of education is a branch of study and very helpful in finding the relation between sociology and education.

The sociology of education is the study of how social institutions and forces affect educational processes and outcomes, and vice versa. By many, education is understood to be a means of overcoming handicaps, achieving greater equality and acquiring wealth and status for all (Sargent 1994). Learners may be motivated by aspirations for progress and betterment. Education is perceived as a place where children can develop according to their unique needs and potentialities. The purpose of education is to develop every individual to their full potential.

10.8 UNDERSTANDING OF EDUCATION IN TEACHER EDUCATION PROCESS

We have studied Education in details in Unit II. Here we will refresh our knowledge. Education is a broad concept, referring to all the experiences in which learners can learn something. It is a social endeavour designed to get the maximum from the ability of each of the member of the society. Education is covers both the teaching and learning of knowledge, values. It thus focuses on the cultivation of skills (communication, intellectual, specialized skills), advancement of knowledge and spreading of secular view (values).

Education consists of systematic instruction, teaching and training by professional teachers. This consists of the application of pedagogy. Teachers depends on many different disciplines for their lessons like psychology, philosophy, information technology, linguistics, biology, and sociology.

10.9 LESSON END EXERCISE

Q1. Define the following terms each in 25 words

- a. Education

- b. Sociology
- c. Education Sociology

- Q2. Explain the relation between education and sociology in brief?
- Q3. Write the five major sociological concern in your institutions and what improvements would you like to incorporate to get better learning outcome (30words).

10.10 SUGGESTED FURTHER READINGS

1. Abraham, M. F. (2008), *Modern Sociological Theory and Introduction*. Oxford University Press.
2. Ballantine, J.H. (2008). *Schools and Society: A Sociological Approach to Education India, 3rd Edition*. New Delhi: Sage publications India Pvt. Ltd.
3. http://en.wikipedia.org/wiki/Systems_thinking
4. http://en.wikipedia.org/wiki/Structural_functionalism
5. <http://web.grinnell.edu/courses/soc/s00/soc11101/IntroTheories/Conflict.html>
6. [http:// www.boundless.com](http://www.boundless.com), retrieved on 21 January 2016.

10.11 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

1. d 2. C 3. A 4. Dewey

Check your progress II

1. Empirical 2. Inductive 3. True



RELATIONSHIP BETWEEN THE EDUCATIONAL SOCIOLOGY AND THE CLASS ROOM ENVIRONMENT

STRUCTURE

- 11.1 Introduction
- 11.2 Objectives
- 11.3 Relationship of Educational Sociology with Sociological Variables
- 11.4 Educational Sociology and Classroom Environment
- 11.5 Educational Sociology and Peer Group
- 11.6 Educational Sociology and Stratification
- 11.7 Equality of Educational Opportunities
- 11.8 Let Us Sum Up
- 11.9 Lesson End Exercise
- 11.10 Suggested Further Readings
- 11.11 Answers to Check Your Progress

11.1 INTRODUCTION

As a school teacher and administrator all of you are living in a small society known as school. You will find various relations (learner and teacher, peer group, boys and girls, different social background etc), values (religion and culture) in educational institutions. So we must know the pattern, concerns of this society for effective educational outcome. In the previous lesson, you have learnt about the concept and meaning of Sociology and Educational Sociology. You also understood its scope and nature.

In this unit you will be acquainted with the relationship of Sociology with Education with special reference to classroom environment, peer relationship and stratifications.

11.2 OBJECTIVES

After reading this lesson, you shall be able to :

- discuss the relationship of Educational Sociology with various institutions,
- explain the relation of educational Sociology with classroom environment, and
- enumerate the relationship of Educational Sociology with peer group, equality and stratifications.

11.3 RELATIONSHIP OF EDUCATIONAL SOCIOLOGY WITH SOCIOLOGICAL VARIABLES

The relation between sociology and education has always been a subject of debate. One concept says education is meant to overcome the inequalities of society whereas the other says the prime function of education is to promote the equilibrium status of the society i.e. it tries to maintain equality/inequality whatever state is prevalent in the society.

The sociologist who favours second theory says that education is a social effort hence it runs the way society wants. And society moves in the direction the dominant group of society wants. According to them the second theory is a propagated myth by the promoter of first theory. The first theory is said positive and second is levelled as negative thought. Although there is conflict which theory is most relevant; one thing is crystal clear that education is social effort and it reflects rather than directs society. If education is said to direct society it is true only because there is a social force favouring this.

Both the theory has a role to play in defining the relation between sociology and education. This relation plays a great role in learning outcome. So it is a matter of great interest for the people like you, who is directly linked to educational institutions.

Education generally performs three kinds of functions in the society.

- ❖ It transmits special or cultural heritage from one generation to another. It consists of various experiences, customs, values and traditions of the people.
- ❖ Education conserves this cultural heritage through its courses of studies, text-books, instructional materials and different parties.
- ❖ Education creates new social organizations and patterns in order to develop and improve the society in view of the changing needs and conditions.

11.4 EDUCATIONAL SOCIOLOGY AND CLASSROOM ENVIRONMENT

School and classroom environment in the modern time is treated as the most appropriate, lively and official agency of education. With the changing scenario, school develops and grows with its specific goals and objectives. It is emerged out of the demand and supply of the society.

The word 'School' has been derived from the Greek word 'Skhole' that means leisure. It was before in the ancient Greece to utilize leisure time in a systematic way. But now this concept has changed to prime time activity.

Functions of School and classroom:

- Conservation and promotion of cultural heritage
- All-round development and growth of the individual
- Development of values of life
- Development of social responsibility
- Nationality training
- Adjustability and adaptation in society
- Vocational training
- Development of Life skills
- Promotion of social efficiency

The role of school cannot be confined and restricted with these lines. In contemporary days, the role of school is increasing day by day. It is called the hub of learning. Every developed state gives first priority to the schools for total national development. Really, school is now a prestigious institution in the society, which can be called a man-making factory.

School as a Socializing Agent

The most important social agency created to improve the processes of socialization and education is the school.

The school is an important institution set up for the purpose of

- socialization and
- cultural transmission.

The school can be regarded as a formally constituted community as opposed to mutual communities.

The school is said to be the second agency next to the family in terms of significance as far as socialization is alarmed. The school combines two components:

- formal i.e classroom teaching
- informal i.e peer group influence.

How the school performs the function of socialization

1. The curriculum

KSA Model of Development

- Knowledge
 - Skills
 - Attitude
 - i) Knowledge of basic intellectual skills such as reading, writing, verbal expression, quantitative and other cognitive abilities,
 - ii) Education teaches languages and allows people communicate with each other according to positions in society.
 - iii) Cultural achievements of the society.
 - iv) Opportunities to acquire social and vocational skills and abilities
 - v) Gender roles and responsibilities
2. Education socializes the students to become members of society,
3. To play meaningful roles in the knowledge society
4. Education helps in shaping and transforming values and attitudes to the needs of the contemporary society.
5. Shaping the mental horizons of individuals.
6. Offers young people opportunities for intellectual, emotional and social growth.
7. Informally the school enables the child to learn a number of other social roles and skills.
- For example :-

- Education teaches the laws, traditions and norms of the community.
- Education teaches how one is to behave toward his/ her play- mates and adults.
- Education teaches how to share things and ideas.
- Education teaches how to compete responsibly.
- Schooling teaches how to cooperate.
- Schooling instills the community's pattern of respect; thus how to relate to others well and obey rules.
- Schooling enables one to intensive the culture of one's society.
- Human rights education

Check Your Progress- 1

Note:a) Answer the questions given below.

b) Compare your answer with those given at the end of the lesson.

1. Which of the following statements about socialization is true?
 - a. It is a hidden curriculum
 - b. Taught by the teachers
 - c. Mass media plays a role
 - d. All the above
2. Education helps in shaping and transforming values and attitudes. (T/F)
3. 'School' has been derived from the Greek word _____.
4. Elucidate the relationship of Educational Sociology with the classroom learning.

11.5 EDUCATIONAL SOCIOLOGY AND PEER GROUP

Peer group forms an important informal form of socializing agency with which the human being comes into contact during their life i.e

- early childhood,

- later childhood, and
- adolescence.

Classification of Peer Group

- infant peers,
- childhood peers and
- adolescence peers.

The peer group plays the educational role of informal agency of education.

Educational Influence of Peer Group

- Peer group help the child to develop leadership qualities.
- Child learns group values such as co-operation, tolerance, accommodation and team spirit.
- It helps the child in the development of rational conscience and scale of values.
- It provides experience to play various roles in groups, which enables to develop leadership-qualities.
- Inculcation of desirable social attitudes and habits of mutual co-operation.
- It helps to equip the young people efficiently and effectively for future.

11.6 EDUCATIONAL SOCIOLOGY AND STRATIFICATION

In sociology, social stratification is a concept involving the “classification of people into groups based on shared socio-economic conditions ... a relational set of inequalities with economic, social, political and ideological dimensions.” When differences lead to greater status, power or privilege for some groups over the other it is called Social Stratification.

It is a system by which society ranks categories of people in a hierarchy. Social stratification is based on four basic principles:

- (1) Social stratification is a trait of society, not simply a reflection of individual differences;
- (2) Social stratification carries over from generation to generation;
- (3) Social stratification is universal but variable;
- (4) Social stratification involves not just inequality but beliefs as well.

Education and Social Stratification

- Meaning of Social Stratification
- Features
- The categories of Social Stratification
- The effects of stratification on the lives of individuals and groups
- Causes of Social Stratification
- The process of Stratification
- Types of Social Stratification

Education and Social Stratification :

In Sociology and Anthropology, social stratification is the hierarchical arrangement of individuals into social classes, castes and divisions within a society. These hierarchies, which may be overtly or covertly present, or not present at all in some societies, are quite common in state-level societies.

In our society we rank people according to the scarce resources they control. Money and property are scarce resources in our society and those who own a great deal of money and property, wealthy people, can use this resource to gain power. It has been said that very respected people also control another scarce resource – public respect and that they can use this resource to gain power.

Political leaders are likewise powerful because they are in a position to control the members of a political party. This ranking of people according to their wealth, prestige or party position is known as Social Stratification. Stratification separates the rich from the poor, the powerful from the powerless. Those who possess scarce resources have a high rank and those who do not possess them have a low rank.

Our place in the stratification system influences every part of our lives; where we live, go to school and work; what we eat how we vote and whom we marry. Our sexual behavior, sports, hobbies and health are all affected by the rank society gives us. Therefore social stratification is an area of great interest to sociologists.

11.7 EQUALITY OF EDUCATIONAL OPPORTUNITIES

Equality is said to exist only when inequality has been removed. But in reality inequality is not totally eliminated. Whatever measures may be taken to ensure equality, inequality will exist to some degree. Thus what the programmes of equality do or can do is to narrow down the inequalities. It means

“elimination of that level or type of Inequality which is considered undesirable or unacceptable within the society.” So the purist of equality aims not at total equality in the philosophical sense, but at an equitable distribution of societal resources.

Modern society views education as an important societal resource and a means of achieving the goal of egalitarianism. Education is looked upon as a means of raising the social status of an individual in various ways. It is accepted as a basic human need to have a desirable quality of life. Given equal opportunity for general, vocational, technical and professional education most citizens have equal status in the society.

Education is often considered as an equalizer.

Equality of educational opportunities means that an individual has equal access to education. Equality of educational opportunities is one of the goals of the ideology of Egalitarianism. However, inequality of educational opportunities exists throughout the world and more so in India.

The Education Commission (1964-1966) has observed that the main social objectives of education is to equalize opportunity, enabling the backward or underprivileged classes and individuals to use education as a lever for the improvement of their condition. Every society that values social justice and is anxious to improve a lot of the common man and cultivate all available talent must ensure progressive equality of opportunity to all sections of the population.

- **Differential standard of Educational Institutions:**

Children from poor families receive education in substandard institutions which are not properly equipped with teachers, teaching aids and apparatus. Usually urban schools and colleges are of better standard than rural schools and colleges. Differences in the standard of educational institutions ultimately cause inequality in the standard of students.

- **Positive Discrimination in the Indian context:**

In order to ensure equalization of educational opportunities certain measures to be taken with immediate effect. These measures may be based on the needs and status of disadvantaged groups, disabled children, and girls.

1. **Primary Education:** Primary education should seek to satisfy the basic needs of all people. There should not be any differentiation of curricula at this stage.

Equality of educational opportunities at the primary stage requires provision of free and compulsory education for all children without any discrimination.

2. **Secondary Education:** Individual differences among boys and girls are more prominent at the secondary stage diversified curricula should be introduced to cater to the needs, interests and capabilities of students.
3. **Higher Professional Education:** At the stage of higher education and professional education emphasis should be placed on individual capacity or merit and maintenance of quality and standard.
4. **Compensatory Education:** Disadvantaged children have an un stimulating environment. They attend primary schools without prerequisite learning which are necessary for successful completion of primary education.

Common School System:

Equalization of educational opportunity necessitates adoption of a common school system-both at the primary and secondary stages. It will be a system-

1. Which will be open to all children without any discrimination?
2. Where admission will be based on talent.
3. Which will maintain adequate facilities and reasonably good standards?
4. Where no tuition fee will be charged.
5. Which will meet the needs and aspirations of the middle and lower classes.

Nationalization of education system is an important step to equalize educational opportunities. There should be only one agency in the country to spread and control education. No private agency should be allowed to function in the field of education. Uniform educational facilities can only be provided in a national system of education.

- **Free Education and Scholarships**

To provide free and universal primary education for the age group 6-14 is a constitutional obligation. All Education should be tuition free. Free textbooks and writing materials should be made available to poor and meritorious students to ensure equality no limited for introducing large number of loan-scholarships, improving the method of selection.

- **Equalization of Educational opportunity**

The equalization of educational opportunities is essentially linked with the equality notions in the social system. The social system which intends to provide equal opportunities for

the advancement of all has to make provisions for equal educational opportunities also. In modern industrial society education has become the main agency for socializing new born into law abiding citizens and productive members of the society.

Formal education has become almost indispensable because to participate in economic production one needs to learn specialized skills which cannot be acquired through family or any other agency. Due to the indispensability of formal education in advanced industrial societies education is provided by the state as a matter of right for all its citizens.

Formal institutions – schools, colleges and universities are organized for this purpose.

In most societies today legislations exist guaranteeing equality of the right of education. In fact to realize this ideal of equality of educational opportunities special efforts are made by the welfare states in industrial societies to provide compulsory education to the socially deprived. In developing countries like India state has assumed the responsibility to provide universal free education at the school level. Special policy measures have been developed to spread modern scientific secular education to rural areas and policy of protective discriminating has been adopted to encourage the traditionally deprived section like SC and ST to take to modern education. However in spite of the creation of a legal framework in most societies to ensure quality of educational opportunity such an ideal continues to be elusive in reality even in the industrially advanced societies.

Bourdon relates the costs and benefits of course selection to family and peer group solidarity. His work has important implications for practical solutions to the problem of inequality of education opportunity. Even if positive discrimination worked and schools were able to compensate for the primary effects of stratification considerable inequality of educational opportunity would remain.

Bourdon argues that there are two ways of removing the secondary effects of stratification. The first involves the educational system. If it provides a single compulsory curriculum for all students the element of choice in the selection of course and duration of stay in the system would be removed. The individual would no longer be influenced by his courses and remain in full time education for the same period of time. He said that more the branching points there are in the educational system point at which the student can leave or choose between alternative courses the more likely working class students are to leave or choose lower level courses.

The gradual raising of the school leaving age in all advanced industrial societies has

reduced inequality of educational opportunity but the present trend indicates that this reduction will at best proceed at a much slower rate. Bourdon's second solution to the problem of inequality of educational opportunity is the abolition of social stratification. He feels that this is the direction of economic equality as the most effective way of reducing inequality or educational opportunity.

As a result he argues that the key to equality of opportunity lies outside rather than inside the schools. Bourdon concludes: for inequality or educational opportunity to be eliminated, either a society must be unstratified or its school system must be completely undifferentiated.

- **Problems concerning equality of opportunities in education**

Education helps in establishing equality and ensuring social justice but the system of education itself can add to the existing inequalities or at least perpetuate the same. Inequalities of educational opportunities arise due to Poverty as the poor cannot afford to meet the expenses of education.

Children studying in the rural schools have to compete with the children in urban areas where there are well-equipped schools.

In the places where no primary, secondary or collegiate educational institutions exist children do not get the same opportunity as those who have all these in their neighbourhood.

Wide inequalities also arise from differences in home environments. A child from a rural household or slum does not have the same opportunity as a child from an upper class home with educated parents.

There is wide sex disparity in India. Here girl's education is not given the same encouragement as boys.

Education of backward classes including SC and ST and economically backward sections is not at par with that of other communities or classes.

Check Your Progress - 2

Note: a) Answer the questions given below.

b) Compare your answer with those given at the end of the lesson.

1. Equalization of educational opportunity necessitates adoption of a ____.

2. Which of the following is a socialization agent?
a. Parents b. Friends c. School d. All
3. Schools are social institutions because they _____ in future generations the knowledge, ideas, and customs of our culture.

11.8 LET US SUM UP

In this unit, you have learnt the Educational Sociology and its relation with classroom teaching learning, peer group and socialisation, social inequalities and stratification in relation to education. In the next unit, you will be able to know about teachers' responsibilities towards the society.

11.9 LESSON END EXERCISE

- Q1. Write short notes on the following terms each in 25 words
 - a. Social Stratification
 - b. Equality of Educational Opportunities
- Q2. Explain the relation between education and school and its components as the factors of socialisation?
- Q3. As a teacher, you want to introduce combined sitting arrangements in your classroom for boys and girls. List out some of the problems you may face and solutions thereof.

11.10 SUGGESTED FURTHER READINGS

1. Bhuyan, D. (2006). Empowerment of Indian Women: A Challenge of 21st Century. *Orissa Review*, p.60.
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4. Saguna, M. (2011). Education and women empowerment in India. *International Journal of Multidisciplinary Research*, 1 (8), p.8.
5. Sen, R.. (2008). Education for Women's Empowerment: An Evaluation of the Government run Schemes to educate the girl child.. New Delhi: Centre for Civil Society.

6. <http://www.articlesbase.com/business-articles/women-empowerment-832398.html>
7. <http://www.articlesbase.com/education-articles/education-is-the-foundation-for-womens-empowerment-in-india-prospects-challenges-and-remedies.html>

11.11 ANSWERS TO CHECK YOUR PROGRESS

Check your progress I

1. d
2. True
3. Scholastic

Check your progress II

1. Common School System
2. d
3. Preserve



DEVELOPING THE TEACHER RESPONSIVE AND RELATIONAL TO THE SOCIOLOGY

STRUCTURE

- 12.1 Introduction
- 12.2 Objectives
- 12.3 Social Responsibility of a teacher
- 12.4 Socially Responsive teaching
- 12.5 Swachhta Abhiyan and Socially Responsive Teaching
- 12.6 Let Us Sum Up
- 12.7 Lesson End Exercise
- 12.8 Suggested Further Readings
- 12.9 Answers to Check Your Progress

12.1 INTRODUCTION

It is not enough for a teacher to be aware of social justice issues; she/he also should discuss these issues with her students. Timely domestic and international topics — including the inequitable distribution of wealth and power, marginalized populations, gender and social inequality, the environment, and social services — should be talked about in a safe, open-minded environment. These discussions will promote tolerance and unbiased thinking in students. In this unit you will be acquainted with the social responsive behaviour of a teacher. You will also understand the relation of teacher with social issues.

12.2 OBJECTIVES

After reading this lesson, you shall be able to :

- discuss the relationship of teacher with various social issues and factors,

- explain the teacher responsive behaviour towards the society, and
- enumerate the responsibility of teacher towards the society and its environment.

12.3 SOCIAL RESPONSIBILITY OF A TEACHER

The increasing interest in introducing more social responsibility into education reflects widespread concern with the declining authority of the traditional institutions that dealt with childhood socialization, such as organized religion and the family. In this context, many people turn to education to fill the vacuum. However, it is not clear what a “socially responsible education” might mean. We probably all have some notion of what being “socially responsible” might be (e.g., being a good citizen, or acting for the wellbeing of others, etc.), and we can all come up with examples of “social irresponsibility,” but the relationship between “social responsibility” and education (and therefore the possibilities) is not at all clear. Many committed educators see the need to step into the breach left by these declining traditional sources of childhood socialization. They realize that schools are often the last best hope for many young people to learn many things which family, community and religions used to teach, even though schools were never designed to teach them (e.g., emotional development, conflict resolution, character development, and social responsibility). But how can an educator help a young person learn social responsibility without some clarity as to what this means?

It is a teacher’s responsibility to provide a nurturing and welcoming learning environment for all students, and to take seriously the position of influence that she is in. A teacher can influence what her students talk about, how they think and what they become. Social responsibility demands that a teacher not only cares about actual students; but also must understand and prepare them and show them how fit into future community. So to prepare students to be good citizens by providing them ways to help the institution itself be a good citizen while learning to be good citizens themselves; To foster and renew bonds of trust in the community; i.e., “social capital” and to use the neutrality of the campus to provide a common ground where differences of opinion and advocacy for particular points of view can be addressed in an open and constructive ways and where people with similar goals can come together and create ways to work together.

Therefore the social responsibility of teachers’ emphasis on how to :

1. create leadership development opportunities for students and to foster a commitment to social and civic responsibility;
2. enhance the employability of graduates by providing opportunities to build a strong resume and to explore career goals;
3. promote learning both for students and for community members;

4. play a role in creating capacity in the community to work on complex societal problems.
5. design a more effective way for the campus to contribute to economic and community development;
6. build support for public investment in higher education, both to provide access and opportunity for students of all backgrounds to pursue an education and to generate knowledge that will address critical societal needs;
7. contribute to the human stock of knowledge and to the intellectual climate of a college or university.
8. make connections across the disciplines, placing the specialities in larger context—often educating non specialists.
9. Challenge encounters with important issues.
10. prepare students to be intentional learners who can adapt to new environments, integrate knowledge from different sources and continue to learn throughout their lives
11. prepare graduates who will be intentional, empowered, informed and responsible.
12. open up boundaries and stimulate the exchange of ideas using some of the strategies of learning organizations
13. celebrate the diversity of the school community. Recognize all of the intellectual levels of the students and allow them to participate in the community.
14. use the school woodshop classes to build furniture for homeless shelters. Involve the art classes in designing the furniture or decorating it. The concept of learning to use tools and equipment is maintained and the end result is fewer little projects and one larger project that helps the community and builds a sense of classroom community.
15. incorporate environmental literacy into all of the content areas. Teach students about the interdependence of life forms; that materials flow through our ecosystems; that we are consumers of resources; that humans have an effect on environmental systems. Read about environmentalists, visit local rivers and streams to observe ecosystems.

12.4 SOCIALLY RESPONSIVE TEACHING

Society is central to learning. It plays a role not only in communicating and receiving information, but also in shaping the thinking process of groups and individuals. A pedagogy that acknowledges,

responds to, and celebrates fundamental cultures and societal processes offers full, equitable access to education for students from all cultures.

Responsive Teaching is a pedagogy that recognizes the importance of including students' cultural references in all aspects of learning (Ladson-Billings, 1994)

Some of the characteristics of socially responsive teaching are:

➤ **Positive perspectives on parents and families**

Whether it's an informal chat as the parent brings the child to school, or in phone conversation or home visits, or through newsletters sent home, teachers can begin a dialogue with family members that can result in learning about each of the families through genuine communication.

➤ **Learning within the context of culture**

The increasing diversity in our schools, the ongoing demographic changes across the nation and the movement towards globalization dictate that we develop a more in-depth understanding of culture if we want to bring about true understanding among diverse populations.

➤ **Student-centered instruction**

In our multicultural society, culturally responsive teaching reflects democracy at its highest level. It means doing whatever it takes to ensure that every child is achieving and ever moving toward realizing her or his potential.

➤ **Culturally mediated instruction**

Ongoing multicultural activities within the classroom setting engender a natural awareness of cultural history, values and contributions.

➤ **Reshaping the curriculum**

Schools must take a serious look at their curriculum, pedagogy, retention and tracking policies, testing, hiring practices, and all the other policies and practices that create a school climate that is either empowering or disempowering for those who work and learn there.

➤ **Teacher as facilitator**

Teachers should develop a learning environment that is relevant to and reflective of their students' social, cultural, and linguistic experiences. They act as guides, mediators,

consultants, instructors and advocates for the students, helping to effectively connect their culturally community based knowledge to the classroom learning experiences.

Check Your Progress-1

Note: a) Answer the questions given below.

b) Compare your answer with those given at the end of the lesson.

1. Which of the following statements about a socially responsive teacher is true?
 - a. Culturally responsive
 - b. A facilitator
 - c. Socially connected
 - d. All the above
2. Social responsibility of teachers' emphasis on how:
 - a. To create leadership development
 - b. To promote Employability
 - c. To sensitize the students towards environment
 - d. All the above
3. Teachers can begin a _____ with family members that can result in learning about each of the families through genuine communication.
4. Write a short note on Socially responsive teacher.

12.5 SWACHHTA ABHIYAN AND SOCIALLY RESPONSIVE TEACHING

These are the 6 essential elements that a teacher needs to sensitize the students:

➤ Sanitation

- Separate toilets for boys and girls, with one unit generally having one toilet (WC) plus 3 urinals. The ratio to be maintained is preferably one unit for every 40 students.
- Menstrual hygiene management facilities including soap, adequate and private space for changing, adequate water for cloth washing and disposal facilities for menstrual waste, including an incinerator and dust bins.

➤ **Daily handwashing with soap before mid-day meal**

- Sufficient group handwashing facilities allowing groups of 10-12 students to wash their hands at the same time. The handwashing station should be simple, scalable and sustainable, relying on usage of minimum water. These handwashing facilities can be developed using local materials.
- Group handwashing with soap sessions are conducted before the mid-day meals are served, and are supervised by teachers, who emphasize good handwashing techniques.

The handwashing sessions are used as an opportunity for delivering hygiene messages, especially the message that hands should be washed at two critical times: before eating and after using the toilet. The sessions can also be used to deliver messages on sanitation and drinking-water safety. Adequate time allocation (preferably 10-12 mins) before the mid-day meal time, to ensure that every child and teacher can wash hands with soap, conveniently.

➤ **Drinking water**

Daily provision of child-friendly and sustainable safe drinking water and adequate water for handwashing. In addition water for school cleaning and also food preparation and cooking. Safe handling and storage of drinking water should be practised throughout the school.

➤ **Operation and maintenance (O&M)**

- All water, sanitation and handwashing facilities need to be clean, functional and well maintained to ensure that the intended results are achieved and capital investments made in installing these systems are not lost. Annual Maintenance Contracts (AMCs) can be issued, which will include regular maintenance of facilities, regular supply of cleaning materials, consumables like soap, disinfectants, brooms, brushes, buckets etc.

The AMC may include identification of repair tasks and arrangement for repair facilities. Alternatively some local arrangements can be made, which can include appointment of local sweepers/cleaners, appointed by the school/district, who are provided with a regular supply of consumables.

- Regular/daily inspection of water and sanitation facilities by an appropriate group of persons as appointed by the SMC.

➤ **Behaviour change activities**

- Water, sanitation and hygiene behaviour change communication activities should be part of the daily routine of all children. Hygiene messages may be integrated into the textbook curriculum or may be imparted through supplementary reading materials, activity based learning methodologies or even during the morning assembly sessions.
- Girls must be taught menstrual hygiene management by female teachers in a sensitive and supportive manner and also take steps to encourage and support girls during menstruation so they do not miss school. This involves menstrual hygiene education sessions at school, along with steps to ensure that girls have a private place to wash and change their clothes.

Existing facilities will be used in some cases; in other situations, a new facility will need to be constructed. Other steps that can be taken to support girls include stockpiling extra sanitary pads and clothes (such as school uniforms) for emergencies, along with enhanced training programmes for teachers.

➤ **Enhanced capacities**

It is essential that capacities are improved at various levels within the sector, to develop the right mix of skills, knowledge and experience to facilitate, finance, manage and monitor water, sanitation and hygiene programmes in schools effectively. For example teachers and SMCs need to understand ways of ensuring equitable use and maintenance of facilities, making sure hygiene is adequately promoted and that monitoring of these elements takes place regularly at the school level. Furthermore, new learnings need to be infused in the sector, along with newer ways of programming and implementing a water, sanitation and hygiene programme in schools.

The ways through which teachers can make their students to take responsibility of Swachh Bharat Abhiyan:

- ❖ **Adopt a stretch of road to clean up** – Or even adopt a public space, the cleaning up of which becomes your class's or school's responsibility for the entire road. Doing this is a great way to get the public to notice you and you can even allow them to participate alongside you.
- ❖ **Organize a local cleanliness drive** – You can organize cleanliness drives on a smaller scale, where once a month, you, other teachers who would like to participate and students

can pick certain roads or localities to clean up. For instance, you can organize a walk from one place to another, where along the road, you can clear rubbish, install dustbins or rally people into cleaning up.

- ❖ **Beautify a road, a park or a ground** – You and your students can band together to paint walls on the road or install sculptures (after asking the city authorities for permission to do so any more).
- ❖ **Organize a fundraising campaign** – You and your students can organize a fundraising campaign where, with the proceeds, you can either install dustbins around the city, give it to a civic NGO who can utilize it for cleanliness campaigns, or even better, you can use the money collected to buy better cleaning and safety equipment for people who clean our cities.
- ❖ **Street plays on the importance of cleanliness** – You can also put on street plays which stress on the importance of cleanliness, and how we too are responsible for the cleanliness of our city, not just the government or the city's civic authorities.

Check Your Progress - 2

Note: a) Answer the questions given below.

b) Compare your answer with those given at the end of the lesson.

1. Who is the inspiration behind the concept of SBM?
 - (A) Mahatma Gandhi
 - (B) Jawaharlal Nehru
 - (C) Sardar Patel
 - (D) Morarji Desai
2. _____ is the campaign started by the government of India for making India a clean and green country.
3. What is the full form of SBM?
 - (A) Swachh Bharat Mission
 - (B) Swastha Baharat Mission
 - (C) Safal Baharat Mission
 - (D) Sashakta Baharat Mission

12.6 LET US SUM UP

To sum up, it can be said that the teachers as a socially responsive and relative member of the society can show different ways to connect the teaching with the society and its issues. For example, to develop the cleaning schedule is to get into the habit of picking up paper each day, dusting weekly and engaging the students in waste management.

In this lesson, you have learnt the about teachers' responsibilities towards the society.

12.7 LESSON END EXERCISE

1. Write short notes on the following terms each in 25 words
 - a. Swachh Bharat Abhiyaan
 - b. Qualities of a socially responsive teacher
2. Explain the relation between teaching and societal needs.
3. As a teacher, you want to plan a Swachhta drive in your school. List out some of the strategies you may use.

12.8 SUGGESTED FURTHER READINGS

- www.indiacelebrating.com
- www.swachhbharaturban.in
- www.swachhbharatmission.gov.in
- www.sbm.gov.in

12.9 ANSWERS TO CHECK YOUR PROGRESS

Check your progress I

1. d 2. d 3. Dialogue

Check your progress II

1. a 2. Swachh Bharat Abhiyan 3. a



ARTICLE 15(1, 3), 239,251 & 350

STRUCTURE

- 13.1 Introduction
- 13.2 Objectives
- 13.3 Article 15 (1, 3)
- 13.4 Article 239
- 13.5 Check Your Progress
- 13.6 Article 251
- 13.7 Article 350
- 13.8 Let Us Sum up
- 13.9 Lesson End Exercise
- 13.10 Suggestive Further Readings

13.1 INTRODUCTION

In the previous lesson, you have learnt about the developing the Teacher responsive and Relational to the society. The present lesson will make you understanding the different provisions of the Indian constitution. You will be able to know the different articles under our constitution.

13.2 OBJECTIVES

After reading this lesson, you will be able to

- Understand the different articles of our Constitution
- Analyse the different Articles related to language used by our people.

13.3 ARTICLE 15 (1, 3)

In India, Article 15 protects citizens from racism, untouchability, and various forms of discrimination based on religion and gender. In India, caste discrimination is the type of discrimination that is most prevalent. Discrimination and untouchability are a result of caste division. Untouchability is now an offence in India; however, in some areas due to a lack of legal awareness and caste beliefs, people still face untouchability. It is assumed that those born in lower castes are considered lower than those born in higher castes, and this leads to discrimination against them. Such discrimination is described as an offence in Article 15 and those found guilty of the offence are punished. In order to facilitate the economic advancement of the socially and economically backward sections of India's citizens, the Constitution of India provides reservations to the Scheduled Castes, Scheduled Tribes, and Other Backward Classes.

Article 15(1) and Article 15(3) of the Indian Constitution prohibit discrimination and allow for special provisions for women and children.

Article 15(1)

- Prohibits discrimination based on religion, race, caste, sex, or place of birth
- Applies to public places, such as roads, tanks, and bathing ghats

Article 15(3)

- Allows the government to make special provisions for women and children
- For example, the government can reserve seats in local bodies for women or provide free education for children Explanation
- Article 15 protects citizens from discrimination based on multiple grounds.
- The Supreme Court has interpreted Article 15 broadly, including to protect people based on sexual orientation and gender identity.
- The government can make special provisions for socially and educationally backward classes, such as Scheduled Castes and Scheduled Tribes.

Clause 1 of Article 15 of the Indian Constitution

- As stated in Article 15(1), there shall be no discrimination against any citizen of India on the basis of religion, race, caste, gender, or place of birth. Despite the fact that castes are divided into scheduled castes/tribes, backward classes, no one should be discriminated against. As a broad term, discrimination has many aspects, and it is unjust. People of lower

castes, like Dalits have been the target of unjust treatment in numerous instances. Based on the survey by the Hindu, there has been an increase of 6% in unfavourable bias towards Dalits since 2009.

- There are laws to protect them, including the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989, but still, cruelty occurs towards the SCs/STs in certain parts of the country. In some situations, the lower caste people face many troubles, such as women being raped and people being killed as a result of protests and caste-related conflicts. In September 2020, a gang rape case took place in Hathras, a district in Uttar Pradesh, in which a 19-year-old Dalit girl was raped (*Satayama Dubey & Ors v. Union of India, 2020*).
- Additionally, Dalits are also often targeted for atrocities for no apparent reason. For example, there was a case where the houses of 18 Dalits were set on fire in April 2010. The incident occurred because of a dog barking at a higher-class man. Several laws have been passed over the years to protect the rights of people, but discrimination still exists. One of the major reasons for this can be a lack of appropriate punishments and an inability of people to adapt. Only when people agree completely with what is enacted in law will we be able to end discrimination against them.
- The scope of this clause is very wide. It is levelled against any State action in relation to the citizens' rights, be it political, civil or otherwise. The prohibition of discrimination on grounds such as religion or caste identities does not deny the pluralism of Indian culture but rather preserves it.

Clause 3 of Article 15 of the Indian Constitution

Article 15(3) provides that the state may continue to make laws that provide special provisions for women and children. In *Yusuf Abdul Aziz v. State of Bombay (1954)*, an adultery charge was filed against the appellant under Section 497 of the Indian Penal Code, 1860. In this case, the main issue was to determine whether Section 497 of the Indian Penal Code, 1860, is in contradiction with Articles 14 and 15 or not. This case presented the argument that Section 497 of the Indian Penal Code, 1860, dictates that adultery can only be committed by men and that women cannot even be punished as abettors. As a result of this argument, there was a contradiction with regard to whether this was in violation of Article 15, which prohibits discrimination based on gender. However, it was further stated that Clause (3) of Article 15 clearly states that nothing contained in Article 15 limits the state's ability to make special provisions for women and children.

Additionally, it was argued that Article 15(3) should not shield women from the threat or commission

of crimes. Additionally, in this case, the appellant was not even a citizen of India. Thus, the appellant, in this case, could not invoke Articles 14 and 15 because the fundamental rights can only be granted to Indian citizens. Therefore, the appeal was dismissed.

Further, in *Paramjit Singh v. State of Punjab (2009)*, the petitioner was elected as a Panch for a seat that was reserved exclusively for the women of Scheduled Castes. The petitioner challenged the election of respondent number 5 as Sarpanch, on the grounds that she was not eligible to contest for the elections of Sarpanch which were reserved for the SCs and not SCs (women), because the respondent was elected as Panch for Gram Panchayat only against the reserved seat for SCs (women). It was ruled that, if the seat of the Sarpanch for a village was reserved for Scheduled Castes, then both men and women belonging to those categories could stand for election for the Sarpanch's post because the eligibility was basically being a Scheduled Caste and representing the constituency as Panch.

This clause is in the nature of an exception to clause (1) and provides that notwithstanding clause (1), it would be permissible for the State to make "special provision for women and children". This exception is not confined to beneficial provisions only and any special provision that the State considers necessary in the interest of women, whatever its nature may be, would be valid under this clause. Thus, Article 15(3) can be considered a charter for affirmative action in favour of women and children.

In *Govt. of A.P. v. P.B. Vijaykumar (1995)*, it was held that Article 15(3) also sustains reservation for women because it is a special provision to support women with a view of promoting equalisation of their status. In this case, a provision relating to the Andhra Pradesh State and Subordinate Service Rule, 1996 was under question which provided that in cases where women and men are equally suited, preference is to be given to the women, 'other things being equal' in order to select for direct recruitment to an extent of at least 30% of certain specified posts.

In *Vijay Lakshmi v. Punjab University (2003)*, the reservation of posts for women in women's colleges and hostels was held valid.

National Commission for Women – By the National Commission for Women Act 1990, the Indian Government has set up a Commission to examine and report on "all matters relating to the safeguards provided for women under the Constitution and other laws", including suggestions for improving the existing safeguards.

13.4 ARTICLE 239

Article 239 of the Constitution of India deals with the administration of Union territories. It states that the President administers each Union territory through an appointed administrator.

What does Article 239 say?

- The President appoints an administrator to administer each Union territory.
- The President can appoint the Governor of a state as the administrator of an adjoining Union territory.
- The appointed administrator must exercise their functions independently of their Council of Ministers.
- The President can specify the designation of the administrator.

How was Article 239 amended?

- The present form of Article 239 was not debated in the Constituent Assembly.
- It was substituted by the Constitution (7th Amendment) Act, 1956.

Related articles

- Article 239AA of the Constitution of India deals with special provisions with respect to Delhi. It was inserted by the Constitution (Sixty-ninth Amendment) Act, 1991.

13.5 CHECK YOUR PROGRESS

- Explain Article 15 (1)
- Discuss Article 239

13.6 ARTICLE 251

Article 251 of the Indian Constitution addresses the inconsistencies between laws made by the Parliament and the State Legislatures. It states that if a law made by the State Legislature is inconsistent with a law made by the Parliament, then the law made by the Parliament will prevail.

Explanation

- The law made by the State Legislature will be inoperative to the extent of the inconsistency, but only as long as the law made by the Parliament is in effect.
- Once the overriding legislation expires, the inconsistent law will become effective again.

13.7 ARTICLE 350

Article 350 of the Constitution of India states that people can use any language used in their state or union to file a grievance with a state or union authority.

Explanation

- Article 350 ensures that people can file grievances in the language they are most comfortable with.
- This article also ensures that grievances cannot be ignored indefinitely.

Related articles

Article 350A

This article states that states and local authorities must provide adequate facilities for instruction in the mother tongue for children from linguistic minority groups.

Article 350B

This article states that the President must appoint a Special Officer for linguistic minorities.

13.8 LET US SUM UP

So learners, you have learnt that every person shall be entitled to submit a representation for the redress of any grievance to any officer or authority of the Union or a State in any of the languages used in the Union or in the State, as the case may be.

13.9 LESSON END EXERCISE

Q.1 Explain in brief the article 251.

Q.2 Analyse the Article 350

13.10 Suggestive Further Readings

M.P. Jain, (9th Edition 2025). Indian Constitutional Law, LexisNexis, Delhi, India.

S. Pal (Sixth Edition 2016). India's Constitution: Origins and Evolution, Lexis Nexis, Delhi, India



EDUCATION AS AN AGENCY IN THE CHANGE OF THE HOME AND SOCIETY

STRUCTURE

- 14.1 Introduction
- 14.2 Objectives
- 14.3 Influence of Education
- 14.4 Influence of Education on Family
- 14.5 Society and Education Linkages
- 14.6 Impact of Technology Change on Society
- 14.7 Let Us Sum Up
- 14.8 Lesson End Exercise
- 14.9 Suggested Further Readings

14.1 INTRODUCTION

In this lesson, you will learn about education as an agency in the change of home and society (industrialization and technology) under the title of Teacher and the Change in Society in general and Influence of Education on Family, Society and Education Linkages and Impact of Technology Change on Society in particular.

14.2 OBJECTIVES

After reading this lesson, you shall be able to :

- explain the influence of education on family,
- describe linkage between society & education, and
- discuss impact of technology change on education.

14.3 INFLUENCE OF EDUCATION

Education plays a very important role in moulding the character of an individual. It is one of the concrete sources from which one gets information and knowledge. It affects the society. We can make sense of its effective role from the following points.

Preservation and transmission of our social, moral and cultural value. In Education, through curriculum, students will be acquainted with social, moral and cultural values and teachers make them familiar with values and ideal through different activities, games, story-telling etc. Education makes them familiar with constitution, rules and regulations of citizens and so on. As we find in NPE 1986 major objectives to produce a productive citizen has been fulfilled by education so education preserves our value and it makes others imbibe those values.

Awakening of Social feelings: Through education individuals become aware about the importance of unity, love, fraternity and other values. Education makes all people get awakened of being a part of society and how they can contribute to the world as society. People know different values and life skills and thus they develop concern for society including social mindedness, values, life skills, learning to be, learning to do, learning to know, learning to live together via different activities, story telling, dramatization.

Political development of society: Education makes all aware about rights and duties of all, which are their responsibilities and duties so that they can develop their civic sense. Through different lessons of political leaders and stories education develops ideal leadership quality so that in future citizens can lead the state as a society:

Economic development of society : Education develops skills in individual and makes him a productive citizen. Through education everyone learns how to earn money and as per their qualification he gets job or labour and on the whole with the help of education more or less everyone gets work and earns money so due to increasing literacy per capita income will increase. As we find govt. takes help in the form of tax and thus our economy develops. Because of education people migrate to other countries and their earnings help to develop society, country. Thus education affects the economic development of society.

Social control: Education makes all aware about customs and duties the same as it makes aware about the rules and regulations as we find the rules in Indian constitution. People know how to preserve their lives via education. They make also familiar with crimes. Thus education provides a guideline and it controls all society.

Social changes and reforms: Education makes individuals perfect and aware about the rights. So can claim against dwelled superstitions, beliefs which are harmful for them. Through education everyone learns, grows to live and how to save from difficulty and how to inculcate values and ideals in their lives

and ideals in their lives so they can appeal in court having of felling injustice. Education makes all aware about how to live peacefully and how to face difficulties on their lives .They become aware about the proverbs like ‘nothing ventured, nothing gained’ so they develop their risk taking attitudes via education.

Socialization of a child: Education trains the mind of a child and it teaches him how to inculcate values in his life. It makes the child understand what is society, how he is a part of society, what are his roles in society, how he should behave, how he should interact with others etc. Education helps him to understand who is he? And it develops a sense if a social being in him. In short education socializes a child.

Thus, education produces productive citizens it helps everyone how to flourish and makes them ideal citizens of society. To sum up, Education influences the society.

14.4 INFLUENCE OF EDUCATION ON FAMILY

According to Maciver” A family is a group defined by a sex relationship sufficiently precise an enduring to provide for procreation and bringing of children”

A family unit is the unit which builds up a person’s personality. How you behave and what you become in life is very much dependent on your family life. Psychologists believe that a child learns the most from his or her family life

According to Burgess and Locke” A family is a group of person united by the ties of marriage, blood or adoption constituting a single household, interacting and intercommunicating with each other”

The way your family members deal with you has a lifelong effect on your personality. Keeping in view all these facts the importance of your family life cannot be denied. Family unit happens to be the most important part of your life till you grow up. The children are usually closer to their parents and their siblings as compared to any other person in the world. As the children grow up they find good friends, spouses, their own kids and colleagues to share their lives with. Although time brings this change but the importance of family remains there. The children who have a sound family background and who belong to a family with strong family ties are almost always happier. Thus one cannot deny the importance of family life.

Types of Family

Extended Family: The unit in which the adults and children of more than two generations are closely combined. The family in this system extend vertically over three or more generations.

Nuclear Family: The nuclear family is a small unit consisting of parents and children usually two.

In this unit the parents are sole authorities and emotional relations among family members are concentrated and intense

Roles of family

1. Cooperation of family in education
2. Proper Physical Development
3. Proper moral development
4. Blossoming the interest of children
5. Opportunity to participate in household responsibilities
6. Development of intellect
7. Free expression of child's desires and urges
8. Religious education

Influence of Education on Family

1. Improve home management
2. Recognition of worth of home
3. Production of educated elite (Families)
4. To discharge productive duties towards home
5. Family Planning
6. An efficient member of family
7. Social efficiency of family
8. Adjustability in family
9. Co-ordination of family and school
10. Education of parents
11. To maintain better homes
12. Cultivation of higher values
13. Propagates cooperation within and outside the home

14. Create liberal and wider attitude
15. Increasing productivity of family members
16. Optimizing Economic efficiency

14.5 SOCIETY AND EDUCATION LINKAGES

Education is generally seen as the foundation of society which brings economic wealth, social prosperity and political stability. It is a major aspect of development of any modern society and most significant indicator of overall development of any region. Emile Durkheim emphasis the role of education system in the preservation of society and culture, particularly, it is very important in complex societies where families and other primary groups are not fully equipped to prepare the young for adulthood that is expected by larger society. John Dewey wrote extensively on this theme and his two contributions are very appropriate here- The School and Society (1899), Democracy and Education (1916). He argues that school is a miniature and reflection of society rather individual. The ultimate objective of school and schooling process is to foster the growth of social progress and expansion of democracy. Many other thinkers or practices has been contributed and discussed the relationship between education and society such as Leo Tolstoy, Antonio Gramsci, Paulo Freire, Brasil Bernstein, Ivan Illich, Pierre Bourdieu, Rabindranth Tagore, Sarvepalli Radhakrishnan, M. K. Gandhi etc. Social Functions of Education Education is concerned with all people and considered as basic social need of all societies. John Dewey viewed that being a social need it performs major functions to the society as following.

- (a) **Transmission of culture:** Human beings are world building creature. The sum total of such creations, its preservation and transmission to the next generation are the core concern of any culture. The culture makes a distinction with other creatures. Each society has its own cultural heritage which they preserve and transmit to next generation. The most important role of education is to transmit the tradition, culture, skill and knowledge to the new members of the society. Thus culture is the most common link between society and education. Now you must be interested to know what is culture and its relation with society and education. Culture is a broad term which includes everything of human society. E.B. Tylor, British social anthropologist, defined culture as ‘a complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by man as a member of society’. Since inception of society itself, we can see that each society has some or other mechanism to educate and train their members through various agencies of society, like family, community, and other formal institutions.
- (b) **Reduce inequality and disparity:** Education gives us knowledge and knowledge is power. Education plays a significant role to society by solving Society and Education Rabindrinath

Tagore writes “In finding the solution to our problem, we shall have helped to solve the world problem as well....If India can offer to the world her solution, it will be a contribution to humanity.”

Through education one can acquire knowledge and participate in the process of empowerment. Indian traditional education system was neither open to all nor it had any uniformity. It was elitist in character and supported with religious purpose rather based on rationality which has created socioeconomic inequality. After independence, constitutional provisions (Article 21-A and 45) changed this elitist approach to egalitarian approach and the process of empowerment observed in various empirical studies. UN Millennium Development Goals (2000) targeted eight goals in which two are significant here- first is to achieve universal primary education and secondly gender equity. These have been accepted by 189 countries of the world including India. Following this goal Sarva Shiksha Abhiyan (SSA) as a national flagship programme launched. For female literacy many initiative taken as Mahila Sankhya, Kasturba Gandhi Balika Vidyalaya (KGBV) etc. So far as concern of regional disparity, development of any region directly correlated with education status of that region. Thus, regional development is very much dependent on education, health and economic status of any region.

- (c) Social mobility and social change: Social stratification is a universal social fact. Social mobility refers the movement of individual and group position or status in the social hierarchy of any society. There are two important factors of social mobility- education and income status. Now, free and compulsory education to all provides opportunity to enhance one's educational and income status. In India, since independence Equality of education opportunity has proved which was earlier restricted.
- (d) Development of new knowledge: Education is the way to acquire knowledge to achieve success in its life. Through education we develop new knowledge or addition to the existing knowledge to fulfill our new necessity. As we know that necessity is the mother of inventions. From simple savage society till present postmodern society, we can observe the drastic changes due to many inventions and discoveries. The initial knowledge of metals, fire and wheel played critical role in ancient development throughout world civilization. It acted as the turning point from food gathering to settled agriculture society. Similarly, there are many other examples of new knowledge in the history of mankind. Contemporary technological revolution through internet, multimedia and communication made the whole world as one village.

- (e) Individual development- Education is very important for an individual's success in life. Education provides pupils teaching skills that prepare them physically, mentally and socially for the world of work in later life. Higher education helps in maintaining a healthy society which prepares health care professionals, educated health care consumers and maintaining healthy population. If there is a deficit of educated people then society will stop its further progress.

Therefore, we can see the role played by the education process towards society as a whole. Here, Education system included all forms including formal, informal and non-formal education. The combination of these forms may vary with time and space. Informal education process is the oldest form and its existence is as long as society itself. Formal and non-formal are plays later development. Informal education is characterized with changed relationship between learner and teacher in informal learning context, while the goals of informal education are always rooted firmly in value system. It has no direct concern with degrees or diplomas and supplements both formal and non-formal education. All these forms of education not evolved uniformly in different parts of the world. The Percentages of the population with no schooling varied greatly among less developed countries from less than 10 % to over 65 %, while more developed countries had much less variation, ranging from less than 2 % to 17 % (World Development Report 2000).

Check Your Progress - 1

- Note :
- a) Write your answers in the space given below
 - b) Compare your answer with the above subsection.

Q1: In which ways does education influence the family ?

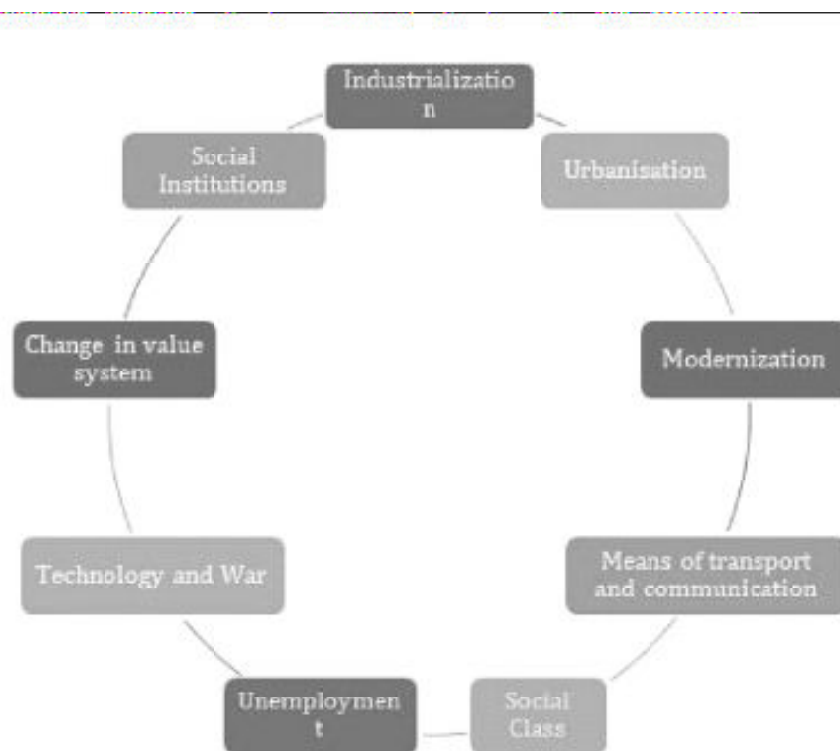
Q2: Write in five points linkages between society and education.

14.6 IMPACT OF TECHNOLOGY CHANGE ON SOCIETY

Science and technology are essential ingredients of modern life. They transcend local boundaries and touches lives of everyone. Evolution of mankind can be seen in terms of technological evolution as well. Invention of fire and wheel changed the face of mankind. Various historical epochs - hunter-gatherers, agrarian society and industrialist society are distinguished from each other in term of technological advancement.

The technological factors represent the conditions created by men that have a profound influence on his life. Technology is product of civilization. According to Karl Marx even the formation of social relations and mental conceptions and attitudes are dependent upon technology.

Veblen has regarded technology as the sole explanation of social change. W.F Ogburn says technology changes society by changing our environments to which we in turn adapt. This change is usually in the material environment and the adjustment that we make with these changes often modifies customs and social institutions.



Impact of Technology Change on Society

Technology and Industrialization: Technology has contributed to the growth of industries or to the process of industrialization. Industrialization is a term covering in general terms the growth in a

society hitherto mainly agrarian of modern industry with all its circumstances and problems, economic and social. It describes in general term the growth of a society in which a major role is played by manufacturing industry. The Industrial Revolution of 18th century led to the unprecedented growth of industries. Industrialization is associated with the factory system of production. The family has lost its economic importance. The factories have brought down the prices of commodities, improved their quality and maximized their output. The whole process of production is mechanized. Consequently the traditional skills have declined and good number of artisans has lost their work. Huge factories could provide employment opportunities to thousands of people. Hence men have become workers in a very large number. The process of industrialization has affected the nature, character and the growth of economy. It has contributed to the growth of cities or to the process of urbanization.

Technology and Urbanization: In many countries the growth of industries has contributed to the growth of cities. Urbanization denotes a diffusion of the influence of urban centers to a rural hinterland. Urbanization can be described as a process of becoming urban moving to cities changing from agriculture to other pursuits common to cities and corresponding change of behavior patterns. Hence only when a large proportion of inhabitants in an area come to cities urbanization is said to occur. Urbanization has become a world phenomenon today. An unprecedented growth has taken place not only in the number of great cities but also in their size. As a result of industrialization people have started moving towards the industrial areas in search of employment. Due to this the industrial areas developed into towns and cities.

Technology and Modernization: Modernization is a process that indicates the adoption of the modern ways of life and values. It refers to an attempt on the part of the people particularly those who are custom-bound to adapt themselves to the present-time, conditions, needs, styles and ways in general. It indicates a change in people's food habits, dress habits, speaking styles, tastes, choices, preferences, ideas, values, recreational activities and so on. People in the process of getting modernized give more importance to science and technology. The scientific and technological inventions have modernized societies in various countries. They have brought about remarkable changes in the whole system of social relationship and installed new ideologies in the place of traditional ones.

Development of the means of transport and communication: Development of transport and communication has led to the national and international trade on a large scale. The road transport, the train service, the ships and the airplanes have eased the movement of men and material goods. Post and telegraph, radio and television, newspapers and magazines, telephone and wireless and the like have developed a great deal. The space research and the launching of the satellites for communication purposes have further added to these developments. They have helped the people belonging to different corners of the nation or the world to have regular contacts.

Transformation in the economy and the evolution of the new social classes: The introduction of the factory system of production has turned the agricultural economy into industrial economy. The industrial or the capitalist economy has divided the social organization into two predominant classes-the capitalist class and the working class. These two classes are always at conflict due to mutually opposite interest. In the course of time an intermediary class called the middle class has evolved.

Technology and Unemployment: The problem of unemployment is a concomitant feature of the rapid technological advancement. Machines not only provide employment opportunities for men but they also take away the jobs of men through labor saving devices. This results in technological unemployment.

Technology and war: The dangerous effect of technology is evident through the modern mode of warfare. The weaponry has brought fears and anxieties to the mankind. They can easily destroy the entire human race reveal how technology could be misused. Thus greater the technological advancement the more risk for the mankind.

Changes in social institutions: Technology has profoundly altered our modes of life. Technology has not spared the social institutions of its effects. The institutions of family, religion, morality, marriage, state, property have been altered. Modern technology in taking away industry from the household has radically changed the family organization. Many functions of the family have been taken away by other agencies. Marriage is losing its sanctity. It is treated as a civil contract than a sacred bond. Marriages are becoming more and more unstable. Instances of divorce, desertion and separation are increasing. Technology has elevated the status of women but it has also contributed to the stresses and strains in the relations between men and women at home. Religion is losing hold over the members. People are becoming more secular, rational and scientific but less religious in their outlook. Inventions and discoveries in science have shaken the foundations of religion. The function of the state or the field of state activity has been widened. Modern technology has made the states to perform such functions as -the protection of the aged, the weaker section and the minorities making provision for education, health care etc. Transportation and communication inventions are leading to a shift of functions from local government to the central government of the whole state. The modern inventions have also strengthened nationalism. The modern governments that rule through the bureaucracy have further impersonalized the human relations. The most striking change in modern times is the change in economic organization. Industry has been taken away from the household and new types of economic organizations have been set up such as factories, stores, banks, corporations etc.

14.7 LET US SUM UP

In this lesson, you read about the relationship between education and society, particularly social functions of education to society and its contribution to development. It was also discussed Teacher and

the Change in Society in general and Influence of Education on Family, Influence of Education on Family, Society and Education Linkages and Impact of Technology Change on Society in particular.

14.8 LESSON END EXERCISE

- Q1. What do you mean by relationship between education and society?
- Q2. Discuss the role of Teacher in order to bring Change in society.
- Q3. Elaborate the Impact of Technology and Industrialization Change on Society

14.9 SUGGESTED FURTHER READINGS

- 1. Apple, M. (2004). *Ideology and Curriculum*. New York: Rutledge.
- 2. Dube, S.C. (1996). *Indian Society*. New Delhi: National Book Trust.
- 3. Gramsci, A. (2000). *The Antonio Gramsci Reader: Selected Writings 1916-1935*. New York University Press.
- 4. Kumar, K. (1992). *What is Worth Teaching?* New Delhi : Orient Longman.
- 5. MacIver, R. M. & Page, C.H. (1996). *Society: An Introductory Analysis*. Madras: Macmillan India.
- 6. Paul, F. (1970). *Pedagogy of the Oppressed* (translated in 1982). New York: Seabury Press.
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CHARACTERISTICS OF CONTEMPORARY INDIAN SOCIETY

STRUCTURE

- 15.1 Introduction
- 15.2 Objectives
- 15.3 Meaning of Society
- 15.4 Nature of ancient and contemporary Indian society
- 15.5 Characteristics of Contemporary Indian Society
- 15.6 Role and Responsibilities of Teacher in the Community, Culture and for Technology
 - 15.6.1 Role and Responsibilities of Teacher in the Community (Participation)
 - 15.6.2 Role and Responsibilities of Teacher in Culture (Change)
 - 15.6.3 Role and Responsibilities of Teacher for Technology (adoption)
- 15.7 Let Us Sum Up
- 15.8 Lesson End Exercise
- 15.9 Suggested Further Readings

15.1 INTRODUCTION

In this lesson, you will study about the nature of Indian society with detailed references to its characteristics i.e. caste, class, religion, family and pluralism. The simple purpose of this discussion is to bring into focus, the description of the Indian social structure and its nature, to further discuss the inter-relationship between various characteristics and the problems of contemporary Indian society in the context of national development such as maintaining secular status, upholding democratic principles, linguistic diversities, pluralism and patriotism. This lesson will also help you to critically assess the role and responsibilities of teacher in the community, cultural change and for the technology adoption.

15.2 OBJECTIVES

After reading this lesson, you shall be able to :

- describe the concept of society,
- explain the nature of ancient and contemporary Indian society,
- discuss the characteristics of contemporary Indian society, and
- critically assess the role and responsibilities of Teacher in the community (participation), culture (change) and for technology adoption.

15.3 MEANING OF SOCIETY

Society is one of the basic sociological terms. The term society come from the Latin word *Societas* which generally designates persons belonging to a specific in-group. Society means a group of people, having different families living in a specific boundaries, may be with traditional or modern values. Society is also consisting of number of people having differences in their customs, traditions, manners but people are forced to follow some rules of society. In common sense society is referred to the members of specific group. Society is a web of relationship and these relations are fundamental for understanding human behaviour and different institutions of society.

When society is industrialized it is considered to be modern society or it can be defined as people living in current time. It is based on expansion of education, technology and urban life. It has a complex culture changing with the time. Due to diverse social conditions, heterogeneous life is found. Modern society is often called materialistic where people no longer produce for living. Instead they produce goods to sell in the market. These societies stress on quality education for all.

MacIver and Page defined “Society as a web of relations, a complex system of usage and procedures, of authority and mutual aid of many groupings and divisions of control of human behaviour and of liberties.”

Giddings defined “Society as the union itself, the organisation, the sum of formal relations in which associating individuals are bound together.”

15.4 NATURE OF ANCIENT AND CONTEMPORARY INDIAN SOCIETY

Since ancient times, the social nature of Indian society has been based mainly on the hereditary principle. The members were divided into hereditary caste groups, each caste with its traditional occupation. The actions of any individual in ancient Indian society were inherently structured on a normative, teleological and socio-cultural group pattern. The normative pattern consisted of ‘Purushartha-Dharm,

Artha, Karma and Moksha. A person in this scheme of life was expected to behave in a pattern laid out for a religious seat and caste and achieve the goal of self-realisation. This ideology of Indian society was followed in ancient period through a synthesis of system described in the Gita, the Smritis and Arthasastra. This is, in fact the model of Sanathan Dharm, the eternal religion.

In contemporary Indian society, the Indian constitution upholds the democratic principle of social organization. Democracy stands for equality among individuals in society. Social equality may be broadly divided in two types, i.e. equality of conditions and equality of opportunities. The main aim of Indian democratic society is limited towards securing equality of opportunities – whereby citizens should have social rights and privileges according to their capacities, abilities and functions.

15.5 CHARACTERISTICS OF CONTEMPORARY INDIAN SOCIETY

- ❖ **The Caste System:** - The caste system may be defined as an integration of interacting endogamous groups into a structure of status hierarchy. In the Indian society a community is divided into a number of endogamous groups of inter marrying circles called castes. The members in each caste group follow the more or less the same hereditary occupation and are socio-economically homogenous. These groups are graded in hierarchy of social prestige. The caste stratification is found even in almost every Indian community in terms of locality, but the degree of its rigidity varies from community to community. Even today caste is an institution of great strength and is considered as an important component of the social structure, particularly in rural areas.
- ❖ **The Class System:** - The class system on the other hand, may be described as the division of society into the different prestige categories or class. Usually, it is the prestige of the occupations followed by persons, which determines their position in the class system irrespective of the caste to which they belong. The occupations may be primary (farming, agricultural production), secondary (industry, food processing) and tertiary (services, medicines).
- ❖ **The Family:** - The family is a group where man and women live-together in a socially accepted relationship. The family socialises the children and imparts to them, the value patterns of the society. It provides elementary norms of behaviour to its wards. In the context of contemporary Indian society, the institution of family has received new horizons. The forces of modernisation have seen the gradual disintegration of traditional Indian joint family and the rise of the nuclear family as variable social units. This is particularly true for urban centres, where now role definitions have created new identities for men and women. The rural families are still treading on the traditional path.

- ❖ **Religion:** - Religion plays an extremely important part in the daily life of the people in India. It ushers them through the great events of earthly existence; birth, marriage and death and fixes their position in the social scale. It even decides the nature of mundane everyday activities such as what they may eat and drink, who may prepare their food etc. In a broad sense, religious outlook on life is the same as spiritual outlook. This attitude of spiritual and religious outlook provides social links within and between regions in India.
- ❖ **Pluralism:** - The attitude of pluralism may be traced to the ontological make-up of the Hindu world – view. It is a method of allowing each individual or group to get the ultimate truth in his own tradition by means of discipline of mind and morals. The Bhagwad Gita calls this ‘Swadharma’. Nothing is good which is not self-chosen and no determination is valuable that is not self-determination.
- ❖ **Unity in Diversity:** Diversity is the hallmark of Indian society. There is diversity of caste, creed, culture, language, religion and region. Despite all this, there is a feeling of unity, national pride, appreciation and respect for the cultural differences of others among the people.

Check Your Progress- 1

Note: (a) Write your answer in the space given below.

(b) Compare your answer with the above sub-section.

1) Analyse definition of society given by MacIver and Page.

2) Enlist any three characteristics of contemporary Indian society.

15.6 ROLE AND RESPONSIBILITIES OF TEACHER IN THE COMMUNITY, CULTURE AND FOR TECHNOLOGY

The teacher, like any other member of the society, plays many social roles in accordance with the different positions he/she occupies both in private and public life. But the nature of the teacher's occupation places him in special position of having a complicated set of roles in connection with his occupation alone. He is, as it were in between the world of youth and the adult. He tries to meet the requirement of his pupils by providing them with knowledge of skills while reconciling them with the expectations of their parents and relating both to the needs of society at large.

The teacher himself is a member of a particular sub-culture within a society. He will have acquired certain standards of behaviour from his own upbringing which will influence his class room and staff-room relationships. The teacher has a role as a representative of society. This is ultimate source of his authority. He is responsible for the socialisation of the young on behalf of the society for which they are being prepared and this has to be a role model for them to emulate.

Teacher is a central figure in any formal education system and most responsible person of the society who can bring the change in society at large. The teacher should know well the needs of the society and the nature and direction of social change. The present democratic society expects that a teacher should act as an agent for community development, cultural change and for technology adoption. By doing this only, he will be able to bring the change in society.

15.6.1 Role and Responsibilities of Teacher in the Community (Participation)

Teachers play a vital role in the development of any society. National Council of Teacher Education document of 1998 stresses that teachers are the torch bearers in creating social cohesion and national integration. Only enlightened and emancipated teachers lead communities and nations by their efforts towards better and higher quality of life. Teacher's role and responsibilities for community are as follows:

- ❖ Making community members aware of their rights and responsibilities. For this community awareness programmes in the form of rallies, nukad nataks, campaigns, discussions etc can be organised in the neighbourhood of the school.
- ❖ Bringing change in the community by their knowledge. Teachers can be role models by modelling moral and social values like truthfulness, integrity, honesty, concern, cooperation, devotion to work etc.
- ❖ Making assessment of needs of the community and organising community services by the students. He should involve the students in certain social service programmes like cleanliness,

literacy campaigns, adult education, shram dhan, tree plantation, distribution of relief material, blood donation, run for unity etc.

- ❖ Making young generation aware of the social issues like environmental protection, sustainable development, population control, drug abuse, HIV/AIDS etc.
- ❖ Developing a sense of respect and responsibility towards cultural diversities in the society.
- ❖ Upholding the constitutional values and promoting democratic and secular values and practices in the society. He/she has to show recognition and respect for the differences of others.
- ❖ Imparting learning which is sensitive to the varied needs of the learners, including those from marginalized sections of the society.
- ❖ Imparting life and community-centred education. He should provide opportunities for the maximum development of the students. He should constantly strive to improve community life through the best possible use of material and human resources of the school and community.
- ❖ Developing supportive and empowering relationship with parents and other members of the community for the integrated development of the students. Parents-teacher's meeting should be organised at least once a month to discuss and chalk out programme for the development of students.

15.6.2 Role and Responsibilities of Teacher in Culture (Change)

For culture (change), a teacher has to perform the following responsibilities:

- ❖ Teacher is an important agent for preservation, transmission and enrichment of culture. Besides preserving and transmitting what is worthwhile in the culture, the teacher lays foundation for enrichment of culture. He/she has to encourage a rational, thoughtful, curious, constructive and scientific attitude among the learners. He should shed all superstitions and prejudices and have faith in change and transformation.
- ❖ Teacher should acknowledge the diversity of pupils in the classroom and try to meet the needs of students in diverse contexts by maintaining a culturally responsive curriculum. Teacher should celebrate different traditions, beliefs, festivals and social behaviour. This will create a truly culturally responsive classroom.
- ❖ For the cultural change to take place, the teacher has to be flexible, open to change and has to possess creative and constructive abilities.

15.6.3 Role and Responsibilities of Teacher in Culture (Change)

The role and responsibilities of teacher for technology (adoption) can be as follows:

- ❖ The teacher has to be a model of modernity. When a teacher himself imbibes modern values and allows them to manifest in his own conduct, he becomes a successful example for the society. In other words, qualities like scientific attitude, rational thought, empathy, mobility, democratic style, sentiment of respect for individual personality, secularism, faith in change and transformation should be imbued in the behaviour of the teacher.
- ❖ The teacher should appreciate science and technological change. He should welcome what science and technology has bestowed on mankind especially in teaching-learning milieu and inculcate proper attitudes and values in the students. He should also need to encourage scientific temperament and technological education in the larger interest of the society.
- ❖ The teacher should develop scientific and technological attitude among the students by encouraging use of scientific devices and methods, debate and discussion in the class-room as well as in co-curricular activities. He should not be orthodox, rather needs to shed all superstitions, blind faiths and prejudices.
- ❖ Teacher must have essential knowledge of information and communication technology. Teacher must adopt learning through internet and create e-learning opportunities in pupil teachers and ultimately in the school students.
- ❖ Teacher should help pupil teacher in becoming self-motivated, self-directed and self-regulated in using e-learning for their knowledge inculcation and up gradation.
- ❖ The teacher should make effective use of science and technology in the routine activities of teaching – learning process and in this way habituate students to their use and give them practice in applying science and technology in other situations. Kit-based instruction for teaching of science, language laboratories for teaching languages, programmed learning of all subjects, wise exploitation of electronic and social media lessons and educational journals and open educational resources etc, to supplement class-room teaching are essential steps in this direction.

A few suggestions can be useful for facilitating technology adoption among the teachers :

- The school administration should create e-learning environment and provide information and communication technology infrastructure in schools.
- The teachers should be provided time for attending orientation and refresher courses on

information and communication technology organised by regulating and affiliating bodies like NCTE and NCERT etc. Staff development programmes should be held quite often for teachers to keep them up-to-date with the latest technologies in education.

- In-service training and motivation should be provided to teacher for increasing the use of technology.
- ICT facilities and equipments should be provided in teacher training institutions. Elementary and secondary schools should be equipped with these instruments so that teacher trainees provided with technology rich environment during their teaching practice.

Check your Progress- 2

Note: (a) Write your answer in the space given below.

(b) Compare your answer with the above sub-section.

- 1) Explain in about fifty words the responsibilities of teacher in community.

- 2) How can teacher facilitate technology adoption? Write only in forty words.

15.7 LET US SUM UP

In this lesson, we discuss the concept of society, nature of ancient and contemporary Indian society and also the characteristics of contemporary Indian society. You have to know that society is one of the basic sociological terms. It is a web of relationships and these relations are fundamental for understanding human behaviour and different institutions of society. You were also acquainted that class and caste system, nuclear family, spiritual outlook and cultural pluralism, blend of traditions with modernity, unity in diversities etc are some of the features of contemporary Indian society. We have also discussed the role and responsibilities of teacher in community participation, cultural change and adoption of technology. It has been highlighted that teachers play a vital role in the development of the society-

creating social cohesion and national integration. Teacher is an important agent for preservation, transmission and enrichment of culture. With the developments in information and communication technologies, the role of teacher has changed into facilitator. Educational institutions must invest in training teachers in necessary technology competency skills. This will boost teacher's self efficacy which will have positive effect on teaching learning and acceptance of technology.

15.8 LESSON END EXERCISE

1. Discuss the salient features of the contemporary Indian society.
2. Describe the role and responsibilities of a teacher in community participation.
3. Discuss the role of a teacher in cultural change.
4. How can a teacher influence adoption of technology by the students.

15.9 SUGGESTED FURTHER READINGS

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SOCIO - CULTURAL IMPRINTS IN TEACHING PROFESSION

STRUCTURE

- 16.1 Introduction
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16.1 INTRODUCTION

In lesson 13 you have studied education as an agency in the change of the home and society. The social system prevalent in any society or country at any point of time is a sum total of several sub-systems. Like any other sub-system, the educational system is inter-linked with all other sub-systems, that is, it impacts other systems and in turn, is influenced by all of them. This implies that a development in one aspect of social life has implications for other aspects as well. You have also studied characteristics of the Indian contemporary society. In addition to this role & responsibilities of teacher in the community (participation) & culture (change) and for the technology (adaptation) concepts were also discussed.

In the present lesson we will acquaint you with the socio- cultural imprints in teaching profession and how the teaching profession in India is different from the west. Moreover, Decolonization of the teacher education program-issues and the challenges will also be discussed.

16.2 OBJECTIVES

After reading this lesson, you will be able to:

- explain the concept of socio cultural approach,
- discuss how socio-cultural changes in the society impact the content and objectives of education,
- describe relationship between society, culture and education,
- describe concept of teaching profession,
- trace historical developments and changes in teacher education,
- explain imprints of Socio-cultural changes on teacher education,
- describe impact of globalised teacher education and training curricula,
- discuss how the teaching profession in India is different from the west, and
- discuss decolonization of the teacher education program-issues and the challenges.

16.3 SOCIO-CULTURAL IMPRINTS IN TEACHING PROFESSION

For understanding socio-cultural imprints in teacher education we have to understand the following :

- i) Concept of socio-cultural approach,
- ii) How socio-cultural changes in the society impact the content and objectives of education,
- iii) Relationship between society, culture and education
- iv) teaching profession,

- v) Historical developments and changes in teacher education,
- vi) Imprints of socio-cultural changes on teacher education,
- vii) Changing context of teacher education in the global scenario,
- viii) The of globalised teacher education and training curricula.

i) Concept of socio-cultural approach

The education a system, first of all, may be viewed as a part of the total social system. It both reflects and influences the social and cultural order of which it is a part. However, in modern society, education is viewed as formal training.

We are reminded that everyone has ideas about what teaching should be like, with many implicit values and beliefs about it. Such ideas, alongside theories that show how cognitive development is mediated by social activity, give us the understanding that our knowledge of teaching has been co-constructed in cultural and historical ways.

Socio-cultural theory is an emerging theory in psychology that looks at the important contributions that society makes to individual development. This theory stresses the interaction between developing people and the culture in which they live. Socio-cultural theory also suggests that human learning is largely a social process.

According to western philosopher and German educationist Pestalozzi, “Education is the natural, harmonious progressive development of man’s innate powers.” It has strong association with culture and traditions of society. It is one of the significant factors instrumental to the development of a country.

Psychologists use many different approaches that work together to understand and explain human behavior. The socio-cultural perspective is one approach to understanding why humans behave the way they do. The socio-cultural perspective seeks to understand human behavior and personality development by examining the rules of the social groups and subgroups in which the individual is a member. These rules are often unwritten guidelines that direct a person’s actions.

Today social transformation is fast as evident in many parts of the world. It has triggered changes in functional dynamics of many professions. Teaching is one such profession. Teachers are assuming greater responsibilities with changing time and carving their niche once again to face challenges of present time. In our country such changes have been primarily driven by economic growth and technological advances especially in post 1990s. With liberal economic policy Indian society has witnessed increased upward social mobility. It has impacted the young generation in different ways. Teachers not only perceive their role changing, but have developed mechanisms to cope with this situation.

ii) How Socio-cultural changes in the society impact the content and objectives of education ?

In the context of mutual relationship between education and social change, the question arises as to why education should be reorganized in response to changing socio-cultural realities of the society. What shall be the consequences if the education does not respond to social change? Education will lose its social relevance if it does not change and re-adjust itself to the changing realities, aspirations and priorities of the society.

iii) Relationship between Society, culture and education

Society, culture and education are strictly interrelated and each one is necessary for the continued existence of the others. The well-established tradition of teaching and learning in India has retained its inherent strength even under adverse circumstances. The post-independence period was characterized by major efforts being made to nurture and transform teacher education. The system of teacher preparation has come under considerable pressure as a result of the expansion and growth of school education, through efforts to universalize elementary education. Having inherited a foreign model of teacher preparation at the time of independence from Britain in 1946, major efforts have been made to adapt and up-date the teacher education curriculum to local needs, to make it more context based, responsive and dynamic with regard to best meeting the particular needs of India. The current system of teacher education is supported by a network of national, provincial and district level resource institutions working together to enhance the quality and effectiveness of teacher preparation programs at the pre-service level and also through in-service programs for serving teachers throughout the country.

iv) Teaching Profession

Teaching profession could be described as “ a professional occupational group of education sector possessing social, cultural, economical, scientific and technological dimensions” . For an occupational group to be classified as a professional occupation, it is necessary that it provides services in a determined field, goes through formal training which offers expert knowledge, possesses professional culture, has admission control, possesses professional ethics, owns professional establishments and is considered as a profession by the society

Teaching Profession encompasses = Teaching Skills + Pedagogical theory + Professional skills.

Teaching skills include providing training and practice in the different techniques, approaches and strategies that would help the teachers to plan and impart instruction, provide appropriate reinforcement and conduct effective assessment. It includes effective classroom management skills, preparation and use of instructional materials and communication skills.

Pedagogical theory includes the philosophical, sociological and psychological considerations that would enable the teachers to have a sound basis for practicing the teaching skills in the classroom. The theory is stage specific and is based on the needs and requirements that are characteristic of that stage.

Professional skills include the techniques, strategies and approaches that would help teachers to grow in the profession and also work towards the growth of the profession. It includes soft skills, counseling skills, interpersonal skills, computer skills, information retrieving and management skills and above all lifelong learning skills. An amalgamation of teaching skills, pedagogical theory and professional skills would serve to create the right knowledge, attitude and skills in teachers, thus promoting holistic development.

v) Historical developments and changes in Teacher Education

The history of teacher education in India is as old as the history of Indian education itself. India has one of the largest systems of teacher education in the world. Education of teachers must have been born in India in 2500 B.C. The history of Indian teacher education may be divided into five parts:

1. Ancient and Medieval Period (2500 B.C. to 500 B.C.)
2. Buddhist Period (500 B.C. to 1200 A.D.)
3. Muslim Period (1200 A.D. to 1700 A.D.)
4. British Period (1700 A.D. to 1947 A.D.)
5. Teacher education in Independent India (1947 up to this date)

Moreover, Socio-cultural changes in the society impact the content and objectives of education. In the context of mutual relationship between education and social change, the question arises as to why education should be reorganized in response to changing socio-cultural realities of the society. What shall be the consequences if the education does not respond to social change? Education will lose its social relevance if it does not change and re-adjust itself to the changing realities, aspirations and priorities of the society. The products of an educational system which is not relevant shall obviously lose contact with their socio-cultural context and therefore, shall feel alienated from their immediate environment. In addition, the failure of the education system to reorganize itself shall imply its stagnation, which in turn may lead to stagnation in the larger social system.

Educational aims and ideals need to be re-interpreted in every period of human history in the light of changing societal concerns and priorities. The reformulation or reinterpretation of goals forms the basis for the re-orientation of the content, process and techniques of education.

vi) Imprints of Socio-cultural changes on teacher education

The aims and ideals of the educational institutions are influenced by the values and patterns of the society.

The relationship between social change and education cannot be one sided - it has to be reciprocal. Education, no doubt, is a potent agent of social change but at the same time it is also influenced by the socio-cultural changes that take place in the society and consequently is obliged to re-organize itself in tune with the changed socio-cultural reality of the society. In the ancient period, scriptures and religious texts were the major components of educational curricula. The Ashram of the Guru, characterized by intimate relationship between the Guru and the disciples, was the primarily educational institution. With the advent of Buddhism, education became more organized and large educational institutions were established at a number of places. During the medieval period, under the influence of Islam, Persian language and literature became essential components of the educational curriculum. During the British period, the European system of education along with English language were introduced in educational institutions to produce the kind of human power needed by the British government to run its administration. However, the indigenous system also continued along with the English system for some time, wherein Sanskrit language and literature, arithmetic, epics like Ramayana and Mahabharata, religious texts and ancient works like Panchtantra and Hitopadesh were taught to children in Pathashalas. The Britishers did not believe in the concept of 'mass education' as egalitarianism was not an objective of English education and hence only a limited number of people belonging to the upper strata of the society benefitted from it. However, after the attainment of independence, with the adoption of equality and justice as the guiding principles of our democratic polity, the concept of mass education has been emphasized and concerted efforts have been made to universalize elementary education. The Sarva Shiksha Abhiyan (SSA) is indeed the culmination of previous efforts and initiatives to achieve the goal of 'Education for All'. Thus it is evident that educational goals, policies and strategies have to be adjusted time and again in response to the socio-cultural changes that occur in different periods of human history in a country or in a region.

Curriculum: The curriculum is prepared according to the culture of society. The system of education tries to realize the cultural needs of society through curriculum which conditions all educational activities and programmes.

Methods of teaching: Culture and methods of teaching are intimately connected. The changing cultural patterns of a society exert its influence upon the methods of teaching.

Discipline: Cultural values influence the concept of discipline. The present cultural patterns of thinking and living are directly linked to our concept of discipline where the democratic values are accepted all over the world.

Text Books: Curriculum is contained in the textbooks. Textbooks are written according to the formulated or determined curriculum. Only those textbooks are welcomed which foster and promote cultural values and ideals.

Teacher: Each individual teacher is imbibed with the cultural values and ideals of the society of which he/she happens to be an integral member. Only such teacher achieves his/her missions successfully. They infuse higher ideals and moral values in children.

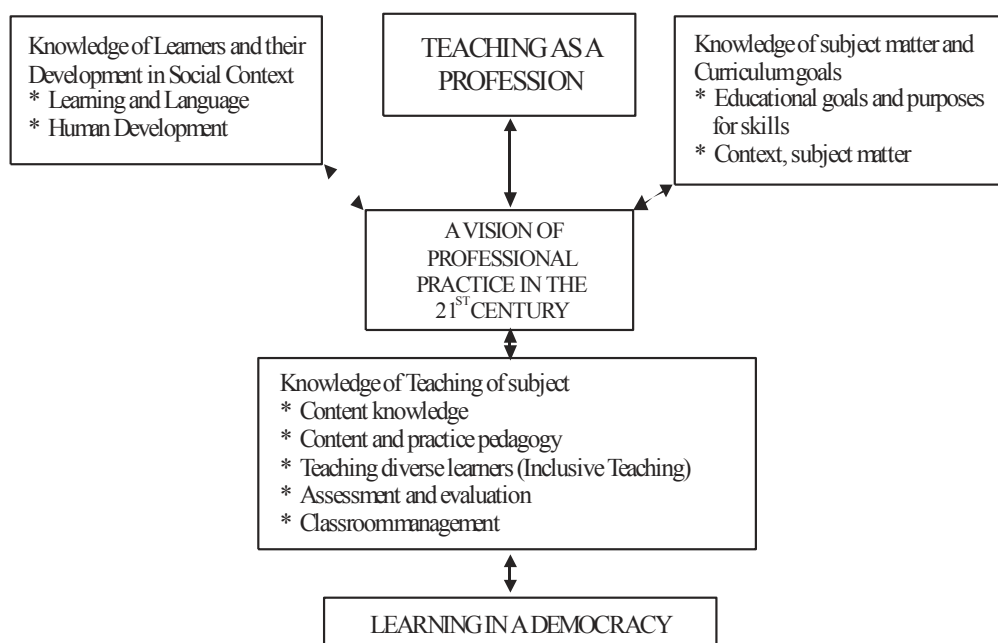
vii) Changing context of teacher education in the global scenario

Now, Teacher education is a global profession that needs to be understood properly. It is essential to grasp a global perspective of the profession as it is today, to make assumptions about it in the near future and to utilize the best thinking and instructional models available in the present times.

Professionally, powerful teaching is very important and increasing in our contemporary society as a result of the steam of dynamic initiatives of human development and evolution. Due to these developments and evolution, standards of learning would be higher in the 21st century than it has been in the 20th century. As a result teachers would need to acquire additional knowledge and skills, both general and specific, to be able to survive and be successful in the 21st century school environment.

viii) The Framework of globalised teacher education and training curricula

There are many ways to configure the knowledge content that teachers may need to render their services professionally (Darling-Hammond, 2006). In articulating the core concepts and skills that should be represented in a common-core curriculum for teacher education and training, there is need for a framework to guide decisions and practice. In the United States, the National Academy of Education Committee on Teacher Education adopted a framework that is organised on three intersecting areas of knowledge found in many statements of standards for teaching which would be applicable for consideration in the 21st century teacher education and training curricula.



Preparing Teachers for the 21st century.

The globalisation concept, if taken into account, would require that teachers and teaching should be recognized like all other professions and should require stringent training and acquisition of knowledge and skills and professional registration under a global council of unified teacher registration body to allow for easy mobility of teachers across national boundaries.

There are many challenges before the teaching profession. Firstly, teachers need to radically adapt to the new skills, techniques, methods and demands and secondly, a change in the mind set to take up new responsibilities. It is only then that the teacher can be professionalized. Teaching is a profession with competing demands in the rapidly changing socio-cultural system at the national as well as international level

Check Your Progress -1

Note:a) Write your answers in the space given below.

b) Compare your answers with those given at the end of this lesson.

i) Define socio-cultural approach

ii) What are the components of Teaching Profession?

iii) Define Pedagogical theory

16.4 HOW THE TEACHING PROFESSION IN INDIA IS DIFFERENT FROM THE WEST ?

Education is the living knowledge, information and skills during the course of life, while an education system is a platform which had been standardized and used as a reference by teachers to teach their students in communicative, informative and insightful way.

The prevailing system of education in India was modeled on the lines of the system of education functioning in England and Wales. Therefore, our system of teacher education follows the English lines. In England the standard of school education is sufficiently high, but the teacher educators want to further raise their standard. Robbins Committee Report and the James Report reflect the same. The teacher educators in U.K. as well as in other countries are concerned with the integration of content and methodology in their programmes for teacher education. The study of the programme of teacher education in various developed countries of the world will help to understand their systems and incorporate in India whatever is possible. The system of Teacher Education in England has not been the outcome of any upheaval or revolution, but the product of long evolutionary process out of customs or traditions. According to Ward, —There is no such thing as a general license to teach, there is nothing in legislation, public or local, to prevent anyone from opening a school. The standard of staffing, and the qualifications of teachers are either determined by tradition, emphasized by public opinion and official pressure, or are left undetermined.

The professional development of teachers has received a great deal of attention in all countries, including India. Professional development is the enrichment training provided to teachers over a period of time to promote their development in all aspects of content and pedagogy. Professional development for teachers should be analogous to professional development of other professionals. Becoming an effective teacher is a continuous process that stretches from pre-service experiences to the end of the professional career. It is conceptually divided into pre-service and in-service teacher training. It is not simply a time-bound activity or series of events, but a continuous process. From this perspective, the

conventionally divided in-service and pre-service activities should be viewed as seamless components of the same process. It is the tool by which policy makers' visions for change are disseminated and conveyed to teachers.

According to the thesaurus of the Educational Resources Information Center (ERIC) database, professional development refers to “activities to enhance professional career growth.” Such activities may include individual development, continuing education, and in-service education, as well as curriculum writing, peer collaboration, study groups, and peer coaching or mentoring.

In the last few years in India, major in-service professional development programmes have been conceptualised and implemented. DPEP and subsequently SSA have brought in the possibility of continuous capacity building exercise for teachers.

Depending on the particular instructional needs, teacher professional development models/ approaches can be divided into three broad categories:

1) Standardised teacher professional development

- a) Cascade Model:** This is a more centralised approach and is best used to disseminate information and skills among large teacher populations. Cascade training flows down through levels of less experienced trainers until it reaches the target group and in the process, the important information tends to be lost.
- b) Reflective Teaching Model (RTM):** This model is used with a focus on reflection of teachers to help them implement reform teaching strategies. This model is grounded in the theories of constructivism.
- c) Split Model:** This is similar to reflective teaching model. It consists of 6-8 day training at district/block level, then practicing the inputs received in the professional development programme two or three months in actual classroom situation, and a short follow-up training of two to three days at district/block level wherein the teachers share their experiences through reflective and open discussions. Reflective discussions include integration of theory and practice, integration of context and pedagogy etc.

2) Site-based teacher professional development

This includes intensive learning by groups of teachers in a school or region to promote profound and long-term changes in instructional methods. The site based approach may assume a variety of forms as given below:

- a) **Observation/Assessment model:** In this model, teacher professional development provider, a master teacher in a school or a specialist working district-wide, observes teachers in their classrooms, assessing their instructional practices and providing structured feedback.
- b) **Open Lessons:** In this model, teachers develop lessons and invite colleagues to observe the lesson and provide feedback in a post-observation session. The focus of this model is on ‘teacher behavior’.
- c) **Lesson Study:** In this model, teachers collaboratively plan, develop or improve a lesson, field test the lesson, observe it, make changes and collect data to see the impact of the lesson on student learning. This approach focuses on ‘student actions’
- d) **Study Groups:** Within ‘Study Groups’ teachers collaborate as a single large group or in smaller teams, to solve a common problem or create and implement a plan to attain a common goal. During the collaboration process they may use print-based resources, classroom materials and their experiences, as part of their approach to the problem. Variations of the Study Group approach occur in TDP workshops, in which teachers must plan an activity to take back to their school or create an action plan to address a particular school-based problem.
- e) **Inquiry/Action Research:** In an inquiry/action research approach, teachers form teams based upon a common interest. They select an issue, investigate and research it, plan possible actions to remedy it, take action, observe and document results, reflect on outcomes and create an action plan to address this issue.
- f) **Mentoring:** In this model, older or more experienced teachers guide and assist younger or novice teachers in all areas of teaching.

3) **Self-directed teacher professional development**

This includes independent learning, sometimes initiated at the learners’ discretion, using available resources that may include computers and internet. In this approach, teachers are involved in initiating and designing their own professional development and would share materials and ideas as well as discuss challenges and solutions.

The above models represent a shift in the psychology, pedagogy and pace of current paradigms of professional development. These models recognize that professional learning for teachers is iterative and developmental and that change occurs not at twitch-speed but at a much more evolutionary pace.

They also show that instruction and support for teachers must be characterized by perseverance, practice and patience if we want teacher learning to be deep and sustained

If teacher education is to become a truly professional enterprise fundamental changes are needed in the way teachers, colleges and departments of education operate. The bureaucratic – administrative model needs to be replaced by a professional – managerial model. The following comparison of the two models is intended to help visualize the needed change.

The Administrative – bureaucratic model : Largely a legacy of the British rule in India, the administrative bureaucratic hierarchical model has taken deep roots in our country and is reflected, in varying, degrees, in almost all types of organizations, public as well as private.

The Managerial – Professional Model: By contrast, this model derives its characteristics from two sources, the body of knowledge called management developed in the context of business and industry but by no means limited to them, as well as from the values inherent in professionalism.

Irrespective of the models of professional development models following are the major differences in Indian and western system of education and accordingly teachers are trained.

Indian Education

- Teacher can start teaching to elementary classes after getting master or bachelor degree. However, they can continue their studies to become the experienced and qualified teacher to teach in higher classes.
- Approx. 50 students in a class per teacher.
- Traditional in Nature. More emphasis on core subjects. Sports and extracurricular activities are optional and do not hold the same importance.
- Education system is rigid.
- The standard of education is high. Here students are prepared to face the upcoming challenges in future.
- Maths is compulsory till 10th standard.
- Teacher receives great respect from students and parents.
- Curriculum of upper grade is built on the learnings of lower grade. For instance, the explained concepts in 9th grade would have been introduced in 8th grade.
- Emphasis on academic performance. Mostly, about reading and memorizing the study materials.

- Most of the public schools (run by government) are poorly managed (they lack infrastructure and other facilities). Hence, parents prefer for private schools.
- Whether lower or higher, students of all the grades have to sit for the examination.
- Everyday, even the lower grade children have to carry several books

Western Education

- Teacher must hold state certification and license to teach.
- 20 -30 students per teacher in a class.
- Sports and extra curricular activities and considered equally important as core subjects.
- Flexible education system.
- The standard of education is not too high. Here curriculums are flexibly designed so that every student passes the high school.
- Maths is an optional subject in US.
- Teachers are important but do not hold the same value as in Indian Education system.
- Curriculum designed for upper grade may not be based on/related to lower grade.
- More emphasis is given to exploring and understanding the concepts.
- Public schools are well maintained and managed with better infrastructure.
- No formal examination for the students of lower classes. Though students of the higher class have to appear for tests.
- Students need not to carry lots of books.
- Now, due to globalization and technological advancement the teaching profession in India is not different from the west.

Check Your Progress - 2

Note: a) Write your answers in the space given below.

b) Compare your answers with those given at the end of this lesson.

- The prevailing system of education in India was modeled on the lines of the system of education functioning in _____.
- Professional development refers to _____.

- | |
|---|
| <p>iii) Site-based teacher professional development model includes_____.</p> <p>iv) Western educational system is_____.</p> |
|---|

16.5 DECOLONIZATION OF THE TEACHER EDUCATION PROGRAM-ISSUES AND THE CHALLENGES

The prevailing system of education in India was modeled on the lines of the system of education functioning in England and Wales. Therefore, our system of teacher education follows the English lines. In England, the standard of school education is sufficiently high, but the teacher educators want to further raise their standard. Robbins Committee Report and the James Report reflect the same.

First it's necessary to understand those two words: "decolonization" and "education". The Cambridge dictionary calls decolonization "the process in which a country that was previously a colony controlled by another country becomes politically independent".

"Education", meanwhile, is what the Oxford dictionary calls "the process of receiving or giving systematic instruction, especially at a school or university".

Placed together, then, the decolonisation of education means that a nation must become independent with regards to the acquisition of knowledge skills, values, beliefs and habits.

Decolonization is defined as the act of getting rid of colonization, or freeing a country from being dependent on another country. An example of decolonization is India becoming independent from England after World War II.

The well-established tradition of teaching and learning in India has retained its inherent strength even under adverse circumstances. The post-independence period was characterized by major efforts being made to nurture and transform teacher education. The system of teacher preparation has come under considerable pressure as a result of the expansion and growth of school education, through efforts to universalize elementary education. Having inherited a foreign model of teacher preparation at the time of independence from Britain in 1946, major efforts have been made to adapt and up-date the teacher education curriculum to local needs, to make it more context based, responsive and dynamic with regard to best meeting the particular needs of India. The current system of teacher education is supported by a network of national, provincial and district level resource institutions working together to enhance the quality and effectiveness of teacher preparation programs at the pre-service level and also through in-service programs for serving teachers throughout the country.

After Independence the emerging socio economic and political situations influenced the national

scenario of Teacher Education. The Government of India set-up different Committees and Commissions for addressing to the specific issues of education in general and Teacher Education (TE) in particular. A large number of teachers were found untrained and attempt was made to clear the backlog. The main concerns of teacher education were pertaining to both quality and quantity. In 1948, the Central Institute of Education was established in Delhi and the Government Training College at Allahabad was developed into the Central Pedagogical Institute.

Just after Independence the University Education Commission was appointed under the chairmanship of Dr. S. Radhakrishnan. The Commission submitted its report in 1949. The Commission observed that obviously there was no difference in the theory papers offered in the various teacher-training colleges. But there was much difference in practice followed by them. The number of supervised lessons varied from ten to sixty and the type of practice teaching and student teaching varies from one to another. The Commission observed-that the training colleges had no basic orientation in the essentials. For improvement of teacher training, it suggested that the teacher educators must look at the whole course from a different angle, that the theory and practice should support each other; that the intelligent following of rule of thumb methods should be made; trainees be recruited from people having a firsthand experience of school teaching; that courses in the theory of education must be flexible and adaptable to local circumstances; that original work by professors and lecturers in education should not suffer from isolation and lack of inter-university planning.

Initially, British East India Company was not concerned with the development of education system because their prime motive was trading and profit-making. To rule in India, they planned to educate a small section of upper and middle classes to create a class “Indian in blood and colour but English in taste” who would act as interpreters between the Government and the masses. This was also called the “*downward filtration theory*”.

There are many problems and issues plaguing the system of teacher education. Teacher preparation has been a subject of discussion at all levels, from the government, ministries, schools, regulatory bodies, to teachers themselves.

Major issues in teacher education concern the following:

Proliferation of Colleges of Education

Isolation of Colleges of Education

Regional imbalances

Alternative modes of teacher education

Duration of teacher education programmes

Examination system

Further there are issues related to the quality of the teacher education

Curriculum

Personal and social skills

Competencies

Subject knowledge

ICT skills

Context sensitivity

New pedagogy for the global world

Challenges in Teacher Education: Unprecedented expansion of teacher education institutions and programmes during the past few years characterizes the teacher education scenario of today. With increasing school enrolments and the launch of pan-Indian primary education development programmes like Operation Blackboard, District Primary Education Programme, Sarva Shiksha Abhiyan and Universalization of Elementary Education, there was a natural increase in the demand for teachers. Added to this, the backlog of untrained teachers in the system and the essential requirement of pre-service teacher certification for appointment as a teacher led to mounting pressure on existing institutional capacity. The demand far exceeding supply, market forces have taken over unprecedented rise in the number of teacher education institutions in most parts of the country.

Teacher education as a whole needs urgent and comprehensive reform. There is a need to bring greater convergence between professional preparation and continuing professional development of teachers at all stages of schooling in terms of level, duration and structure. Considering the complexity and significance of teaching as a professional practice, it is imperative that the entire enterprise of teacher education should be raised to a university level and that the duration and rigour of programmes should be appropriately enhanced.

- ❖ **Poor Integration of skills:** Certain skills as life skills, techno-pedagogic skills, info-savvy skills, emotional skills, human developmental skills and spiritual skills need to be integrated in the teacher education programmes. There should be simultaneous focus on the creative thinking, critical thinking, self and social management skills. The present teacher education system of country fails to integrate these skills within learners.

- ❖ **Problem of selection:** Selection process for teacher education programmes includes some defects which result in deterioration of the quality of teachers. A better selection processes and use of appropriate method is needed to improve the quality of prospective teachers and in turn their training. Including steps like test of general knowledge, school subjects, language, intelligence, aptitude, interest and attitude by suitable methods coupled with interview of candidates will be a good move.
- ❖ **Incomplete competency development of teachers:** The present training programme does not provide proper opportunities for pupil teachers to develop their competency as these training programmes are not well concerned with the existing problems of schools. So, a close link between the routine work of a school teacher and the programme of teacher training college is a must. The recommendation of increasing the internship period of school is a good step in the direction.
- ❖ **Improper and inadequate practice teaching:** Generally practice teaching is not taken seriously and professionally by pupil teachers, especially in many private teacher training institutes and there is a lack of sense of duty, and they remain irresponsible, aimless, and indifferent to children, which are hurdles in the development of pedagogical skills.
- ❖ **Lack of subject knowledge:** The B.Ed. programme does not emphasize the knowledge of the basic subject. It should ensure the development of subject knowledge along with teaching skills. Without it the teaching practice will remain somewhat ineffective with regard to the subject knowledge.
- ❖ **Inappropriate methods of teaching:** In India teacher educators are neutral towards adopting innovative methods and experimentation in their teaching. Their acquaintance with modern class-room technologies and effective ICT techniques is poor.
- ❖ **Incomplete supervision and feedback:** The supervision coupled with proper feedback is useful for improving practice teaching and instructional activity of the pupil teachers. Feedback and support help them in developing confidence to face the classroom. Guidance for planning lessons, learning to organize contents, and developing other classroom skills are its parts but in reality the lesson plans are checked superficially and no meaningful discussion is made by the subject method masters.
- ❖ **Inadequate empirical research:** In India educational research conducted is not of satisfactory quality and not at par with global standards. This is a weaker link in the chain of effectiveness of teacher education.

- ❖ **Inadequate professional development and infrastructural facilities:** Most of the programmes are facing lack of professional and necessary infrastructure. This results in unsatisfactory professional achievements. In India, several teacher education institutions are operated in rented buildings without proper facilities and without an experimental school, library, computers and other ICT equipments which are necessary for operation of a good teacher education department. There are no separate hostel facilities for student. Particularly some of the institutes and extension campuses, regional centres of some universities, established during 11th plan, are facing difficulty of materials, infrastructure, equipments and teachers.
- ❖ **Poor motivation and academic background of pupil teachers:** Most of candidates joining the teaching profession do not come here by choice; instead they come here by chance, when there is no other option. They do not have the requisite level of motivation and an academic background for the noble profession of teaching.
- ❖ **A mismatch in demand and supply:** Teacher education has become supply driven, instead of demand driven. The state education departments have no plans and accurate data for proper management of their institutions. There is a considerable gap between the demand and supply of teachers. This has created the problems of unemployment and underemployment.
- ❖ **Poor budget allocation:** Less budgetary allocation is a main reason which in turn makes the institutions suffer for equipments, facilities, arrangement of co-curricular activities and sometime contractual appointment of the staff shortage. It directly affects the quality of outcome.
- ❖ **Lack of feedback system:** A perfect feedback system from institutions, staff, faculty and stakeholders regarding courses and implementation is required at every stage of change and planning.
- ❖ **Insufficient co-curricular activities:** In present courses mostly the focus is on completing the syllabus and no place is there for well planned co curricular activities like NCC, NSS, educational visits etc., particularly in private institutions.

16.6 LET US SUM UP

The well-established tradition of teaching profession in India has retained its inherent strength even under adverse circumstances. The post-independence period was characterized by major efforts

being made to nurture and transform teacher education. The system of teacher preparation has come under considerable pressure as a result of the expansion and growth of school education, through efforts to universalize elementary education. Having inherited a foreign model of teacher preparation at the time of independence from Britain in 1946, major efforts have been made to adapt and up-date the teacher education curriculum to local needs, to make it more context based, responsive and dynamic with regard to best meeting the particular needs of India. The current system of teacher education is supported by a network of international, national, provincial and district level resource institutions working together to enhance the quality and effectiveness of teacher preparation programs at the pre-service level and also through in-service programs for serving teachers throughout the country. Still there are many more problems and challenges in India for professional growth and development of teachers.

16.7 LESSON END EXERCISE

1. What are the major issues of teacher education in India?
2. Discuss any two challenges of Teacher Education?
3. Write an essay on the impact of socio-cultural issues on teacher education
4. Briefly discuss the models of Teachers' professional development.

16.8 SUGGESTED FURTHER READINGS

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7. Sharma, S. P. (2004). *Teacher Education in India*. New Delhi: Vikas Publications
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16.9 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress - 1

- i) Socio-cultural approach is an emerging theory in psychology that looks at the important contributions that society makes to individual development.
- ii) Teaching Skills, Pedagogical theory and Professional skills.
- iii) Pedagogical theory includes the philosophical, sociological and psychological considerations that would enable the teachers to have a sound basis for practicing the teaching skills in the classroom.

Check Your Progress - 2

- i) England and Wales
- ii) activities to enhance professional career growth.
- iii) Observation/Assessment model, Open Lessons, lessons study, study group, Inquiry/Action Research, Mentoring
- iv) Flexible, rigid

